अखिलभारतीय–प्राच्यविद्यासम्मेलनम्

शतवर्षमहोत्सवग्रन्थमाला–४५

एम्. कुञ्जन वारियर विरचितः

श्रीरामवर्मविजयः

(नव्यकाव्यम्)

संपादनम् आङ्ग्लसारांशश्च

प्रा. सी. जी. विजयकुमारः

प्रा. रेमा विजयकुमारः

प्रधानसंपादकः

आचार्यः श्रीनिवासः वरखेडी

कुलगुरु

संपादकः

आचार्यः मधुसूदनः पेन्ना

संचालकः संशोधन–प्रकाशनविभागः



राष्ट्रहिताय संस्कृतम्

कविकुलगुरु–कालिदास–संस्कृत–विश्वविद्यालयः

रामटेकम्, जि. नागपुरम् (महाराष्ट्रम्)

तथा

न्यू भारतीय बुक कॉर्पोरेशन, नव देहली

2020

अखिलभारतीय–प्राच्यविद्यासम्मेलनम्
शतवर्षमहोत्सवग्रन्थमाला–45

एम्. कुञ्जन वारियर विरचितः

श्रीरामवर्मविजयः

(नव्यकाव्यम्)

संपादनम् आङ्ग्लसारांशश्च
प्रा. सी. जी. विजयकुमारः
प्रा. रेमा विजयकुमारः

प्रधानसंपादकः
आचार्यः श्रीनिवासः वरखेडी
कुलगुरु

संपादकः
आचार्यः मधुसूदनः पेन्ना
संचालकः संशोधन–प्रकाशनविभागः



कविकुलगुरु–कालिदास–संस्कृत–विश्वविद्यालयः
रामटेकम्, जि. नागपुरम् (महाराष्ट्रम्)
एवं

न्यू भारतीय बुक कॉरपोरेशन, दिल्ली

शीर्षकम्	–	**एम्. कुञ्जन वारियर विरचितः** श्रीरामवर्मविजयः (नव्यकाव्यम्)
संपादनम्	–	प्रा. सी. जी. विजयकुमारः
आङ्ग्लसारांशश्च		प्रा. रेमा विजयकुमारः
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संपादकः	–	आचार्यः मधुसूदनः पेन्ना संचालकः संशोधन–प्रकाशनविभागः क.का.सं.वि., रामटेकम्
संपादकमण्डलम्	–	डॉ. दिनकर मराठे, क.का.सं.वि., रामटेक डॉ. वीना गाणु, नागपुर.
प्रकाशनवर्षम्	–	२०२०
आवृत्तिः	–	प्रथमा
मूल्यम्	–	290.00
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प्रकाशकः	–	कुलसचिवः, कविकुलगुरु–कालिदास–संस्कृत–विश्वविद्यालयः, प्रशासकीयभवनम्, मौदामार्गस्य, रामटेकम्. एवं न्यू भारतीय बुक कॉरपोरेशन २०८, द्वितीय तल, प्रकाशदीप बिल्डिंग, ४७३५/२२, अंसारी रोड, दरिया गंज, नई दिल्ली – ११०००२ फोन नं. : २३२८०२१४, २३२८०२०९

एस. के. आर्फॉसेट, दिल्ली

PREFACE

It is indeed a matter of great pleasure and pride for Kavikulaguru Kalidas Sanskrit University, Ramtek to have this rarest opportunity of hosting the 50th session of All India Oriental Conference at Nagpur. This AIOC-50th session at Nagpur will be forever remembered by all as the year 2019 also happens to be the year of Centenary Celebration of AIOC. The premier objective with which the great scholars of yester years had contemplated and established this national academic event called All India Oriental Conference has been achieved through these years with scores of young scholars contributing significantly to the treasure house of knowledge through their valuable research work.

The research of yore and of the present should be properly recorded so as to make it easily available to all lovers of knowledge and wisdom in the years to come. With this objective, we have contemplated to commemorate the 100th year of this grand event of 50th session of AIOC by way of publishing 100 monographs on different subjects in four languages viz., Sanskrit, Hindi, Marathi and English. It is no doubt a herculean task but still worth of it, for the reason that these 100 monographs will inspire many young scholars to take upon a fresh study and research of the oriental subjects with more vigour and zeal.

The AIOC Centenary Publication Series includes wide variety of subjects like Literature, Language, Veda, Indian Philosophy, Sanskrit Grammar, Law, Children Literature, Yoga, Astronomy and Astrology, Ayurveda, Pali, Prakrit, Jain, Buddhism, Education, Library Science, Poetics, Aesthetics, and Indology. It also includes reprint of some rare texts of academic importance which have gone out of print are not easily available. We wish to mark this centenary celebrations with this series that connects the glory of the past and aspirations of future. I place on record my sincere gratitude to all the authors of these monographs who have kindly contributed to the richness of this

series.

I am confident that the books published in these series will definitely inspire the lovers of Oriental Learning in general and of Sanskrit Language and Literature in particular.

On this occasion, we have published a memorable book of all the speeches of Section-Presidents of all previous sessions of AIOC. It is indeed a very capacious addition to any collection. I with all respect thank two eminent scholars of our times - Prof. Gautam Patel, President and Prof. Saroja Bhate, General Secretary, the torch bearers of AIOC who have not only encouraged us in this venture but also made all efforts to provide these valuable historical speeches for us. I thank all executive members of AIOC and my colleagues of the varsity for making this event a grand success.

My words fall short in describing the painstaking efforts and scholarly commitment of my esteemed colleague Prof. Madhusudan Penna, local secretary of this session in bringing out this series.

I also take this opportunity to profusely thank Shri. Subhash Jain and Shri Dipak Jain, the proprietors of New Bharatiya Book Corporation, New Delhi for their enthusiastic approach and timely work with all precision and grace.

Let us all sanctify ourselves in the eternal flow of wisdom by reading these books and recommending these to others also!

सरस्वती श्रुतिमहती महीयताम्

Ramtek   Prof. Srinivasa Varakhedi
10th January 2020   Vice Chancellor, KKSU

Kavikulaguru Kalidas Sanskrit University
All India Oriental Conference

100th Year 50th Session
10th-12th January, 2020

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श्री

श्रीरामवर्मविजयः

प्रथमसर्गः

अस्ति श्रियां नित्यविहारभूमिर्माटक्षमावल्लभतल्लजानाम् ।
काचित् पुरी काञ्चनरत्नपूर्णा[1]पूर्णत्रयीति प्रथिता पृथिव्याम् ।।1 ।।

या केरळश्रीतिलकायमाना नानागुणोदारविभूतिरम्या ।
[2]हर्म्यावलिस्फाटिकजालभासां हासादिवेन्द्रादिपुरीर्धुनोति ।।

यत्र ध्वजाग्राञ्चितपन्नगारिः स्फुरत्फणीन्द्रासनसन्निषण्णः ।
जिष्णुश्रिया विस्मयदैर्विलासैर्विस्मृत्य वैकुण्ठमकुण्ठमास्ते ।।3 ।।

[3] यत्सौधशृंगेषु निधाय नित्यं पादाग्रमादाविह लोकबन्धुः ।
याति क्रमेणोच्चपदं सुधीभ्यः कुर्वन्निवारात् कुशलोपदेशम् ।।4 ।।

यस्यास्तु मध्येधिकमुन्नताग्रो जागर्ति घण्टाञ्चितसौध एकः ।
येन स्वनादैर्दिविषज्जनोपि विज्ञाप्यते कालकलाविभागान् ।।5 ।।

यत्रांगनानां नवरूपलक्ष्मीर्नित्यं हरत्याशु मनांसि यूनाम् ।
आसां तु चेतांसि विधूतपापा पूर्णत्रयीशांघ्रिसरोजभक्तिः ।।6 ।।

[4]यामञ्चितश्रीविभवामयोध्यामध्यास्य पौरा मधुरां विलासैः ।
आश्रित्य गोश्रीरमणं सदापि निन्दन्त्यनुस्मृत्य रघून् यदूंश्च ।।7 ।।

टिप्पणी – मत्कुलांभोनमार्तण्डं कृष्णं भक्त्या प्रणम्य तम् ।
श्रीरामवर्मविजयव्याख्येयं लिख्यते मया ।।

[1]Trippoonithura

[2]दिव्यानां हि भौमोपहासः सुतरां दुस्सह एवेत्यभिप्रायः ।

[3]सूर्यः स्वोदवक्रमेण अभ्युदयमभिलषतां लोकानामियमेव पुरी वरिष्ठोवलंब इत्युपदिशतवित्येत्प्रेक्षा ।

[4]अयोध्यां योद्धमशक्यां मधुरां रमणीयां गोश्रीरमणं गोश्रीराजं (The Maha Raja of Cochin)रामकृष्णत्मकं पूर्णत्रयीशं च । अयोध्यावासिनां मधुरावासिनामपि गोश्रीशाश्रयसौकर्य नैवं सर्वदापि सञ्जातमित्यत्र निन्दाबीजम् ।।

तां सत्पुरीमल्पितकिन्नरेशश्श्रिया धिया धिक्कृतसोमसूनुः।
श्रीरामवर्मा नृपतिश्चिराय प्रशास्ति नीत्याखिलगीतकीर्तिः।।8।।
[5]कोळंबवर्षे स नरेश्वरोष्टाविंशे सहस्रात् परतः प्रवृत्ते।
चापाख्यमासेवततार भूमौ रामावतारर्क्षदिनेतिपुण्ये।।9।।
मुखे भुजे वा नयनेधिकत्वं नैतस्य केनापि तदा व्यलोकि।
अवेक्ष्य तेजोधिकतां तु विज्ञा [6]मूर्तित्रयांशत्वममन्वतास्मिन्।।10।।
विधृत्य गर्भेण रसात् सुवीत यद्यद्रिजा शक्तिधरं कुमारम्।
कुमारकस्यास्य च सा सवित्री भवेज्जगत्यामु[7]पमेयभाग्या।।11।।
जाता पुरालंकुरुते स्म "कोचिक्कावि"त्युदारा सहजास्य गोत्रम्।
यासूत बाल्येप्यतुलामभिख्यां संगीतसाहित्यकलाविलासैः।।12।
विलोक्य तं विस्मयहर्षवेगैर्विलोलचित्तास्सुहृदो बभूवुः।
विशेषत"[8]स्संगमसिन्धुपृष्ठ"महीसुराढ्योस्य पितातिधन्यः।।13।।
स [9]मातुलो भूतलपालकोस्य प्रत्येकमत्यादरतश्शुभार्थी।
ततान पुण्यान्यथ योचिरेण वपुश्च काश्यां व्यसृजद्विशुद्धः।।14।।
जीवन् हि यश्श[10]ङ्करमेव नित्यं विश्वस्य कार्येष्वनयत् स्वकालम्।
काशीं गतः प्रेत्य च शङ्करोप–[11] देशात् परं सौख्यमवाप धन्यः।।15।।

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[5]1028 कोळंबावदे धनुर्मासि पुनर्वसुनक्षत्रेयमवातरत् भूमाविति बोध्यम्।

[6]मूर्तिमयोयमिति बुधैरतिमानुषतेजोविशेषणैरनुमितम् "अचतुर्वदनो ब्रह्मा द्विबाहुरपरो हरिः। अफाललोचनश्शंभुस्यं माटमहीपतिः" इति भावः

[7]अस्य जनन्या भाग्यमिदानीमनुपमेयमेवेत्याशयः।

[8] Namboodirippad of Koodalatupuram

[9]काश्यां विसृष्टदेहस्स हि तदानीन्तनो महाराजस्त्वेतज्जन्मकथा–
माकर्ण्यैवागमत् स्वर्गमिति सुप्रसिद्धम्।

[10] Divan Sankara Variar

[11] काश्यां हि पञ्चक्रोशाभ्यन्तरे तनुत्यजा प्राणप्रयाणकाले भगवान् साक्षात् परमेश्वरः कर्णे तारकब्रह्मोपदिशतीति प्रसिद्धिः।

अनन्तरस्सोपि सुधीः क्षितीन्द्रः कुमारमेतं कुतुकेन पश्यन्।
महीसुरैस्संस्करणानि योग्यान्यकारयत् सत्गुणसम्प्रहृष्टः।।16।।
श्रीरामवर्मेति ततः प्रतीतः श्रीरामजन्मर्क्षदिनात्तजन्मा।
श्रीरामवंशांकुर एष चैकः श्रीराम इत्येव किलैक्षि लोकैः।।17।।
दिने दिने साकमथो बुधानां मुदा पुरेऽस्मिन्स पुपोष वृद्धिम्।
महीशवंशोऽपि च माटपूर्व पदे पदे भूतिमभूतपूर्वाम्।।18।।
स बालचापल्यविलासभेदैर्विभूषयन्नालयभूविभागान्।
विशेषरम्यो विजहार धिन्वन् मनांसि नेत्राणि च मानवानाम्।।19।।
श[12]नैश्शनैस्सोञ्चितधीतरण्या क्रमेण विद्याजलधिं विगाह्य।
विहर्तुकामो विचचार वर्णक्रमावलीरूपसरित्सरण्याम्।।20।।
स पा[13]णिवादस्सुमतिस्तदानीमेतत् गुरुष्वग्रिमतां गतोभूत्।
कुञ्ञुण्णिनामा खलु तावदेवदि[14]क्ष्वञ्चितः कोप्यनघोस्य शब्दः।।21।।
भूमीन्द्रवर्यस्य नियोगतश्च गोविन्दसेवोदितवैभवाच्च।
तारुण्यतः पूर्वमयन्तु लेभे सामान्यतस्संस्कृतसारबोधम्।।22।।
सोगान्नवत्रिंश इहाथ वर्षे नाकं नरेन्द्रोप्यवनिं निधाय।
शं[15]कुण्णिनाम्ना सचिवेन साकं स्वानन्तरेऽनन्तगुणे नृपर्षौ।।23।।
यस्य प्रियासीन्नवयौवनेपि निर्धूतपापा हरिभक्तिरेव।
राज्यश्रिया साकमिमां चिराय शान्तिक्षमाभ्यामपि योभ्यनन्दत्।।24।।

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[12]यथाकश्चिदंबुधिं प्रवेष्टुकामरसरित्सरण्यां तरण्या सञ्चरति। तथायमप्यखिलशास्त्रौघं पिपठिषुः कुशाग्रतुलितया धियाक्षरायल्यामल्लेशसञ्चारमकरोत् लिपिग्रहणादिविद्याभ्यासरीतिमारब्धवानित्यर्थः।।

[13]केरळदेवालयेष्वेच कथकैः प्रचार्यमाणे पुण्यकथीकथनात्मके कस्मिंश्चिद्रूपकभेदेवाद्यवादनं येषां विद्यते कुलविद्या ते पाणिबादाः कैरळ्यां "नन्प्यार्" इति व्यवह्रियते। तत्कुलजः पाणिवादस्य हि शुभशब्दोच्चालने सुतरामस्ति सौकर्यमित्यप्यत्र बोध्यम्।

[14]पूर्णत्रयीशः तन्नामा विद्वन्मणिः पाणिवादश्च।

[15] Dewan Sankunni Menon तेन साकं अवनिं निधायेत्यन्वयः।

स रामवर्मा तु सनामधेयं कुमारमेतं कुलपारिजातम्।
मुदाभिनन्दन्नुचितार्थदानैः परं तुतोषास्य गुणैरनर्घैः।।25।।
अथोपनीतं शुचिमेखलाङ्कं करोल्लसत्पुण्य[16]पलाशदण्डम्।
उपादिशत्तं हि यथार्हमेत्य श्रुतीरूपाध्यायमहीसुरेन्द्रः।।26।।
ततस्समावर्तनकृत्यसारनिर्वर्तनेनाधिकमुज्वलश्रीः।
[17]पूर्णत्रयीशांघ्रिसरोजमेव संसेवमानोनयदेकमब्दम्।।27।।
तदा निरूढो भजनावसानमहोत्सवो दिक्ष्वधुनापि सर्वैः।
संस्तूयते, यत्र घनो जलानि यथा तथायं हि धनान्यवर्षत्।।28।।
सुधीस्तदानीन्वन एतदीयं गुरुत्वमादृत्य स वि[18]धयापि।
तृतीयराजः प्रथमो व्यलासीदुदाराशिष्यात्तमुदां बुधानाम्।।29।।
अशेषविद्यानिलयं हि शेषमाचार्यमानाय्य गुरुप्रियोसौ।
आदाय विद्याः कुतुकेन तास्ताः क्रमा[19]दशेषं च तमाततान।।30।।
सतीर्त्थ्यतां केचिदिहाप्युपेता न शेकुरन्वेतुमिमं कुतोपि।
सुदूरयात्रासु तुरङ्गवाह्याः [20]कृशानुवाह्यं रथमन्वियुः किम्।।31।।
इत्येष विद्यापरपारदृश्वा विश्वातिशायिप्रतिभानुभावः।
गोश्रीमहीशान्वयदिव्यदीपः [21]कौमारमुल्लंघ्य वयो व्यलासीत्।।32।।
केशादिपादान्तमथांगमुच्चैरस्योत्तमत्वं सुतरां शशंस।
विशेषतस्तू[22]न्नतनासिकाग्रसत्कर्णिकं फुल्लमुखारविन्दम्।।33।।

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[16]यद्यपि क्षत्रियाणां पिप्पलदण्डधारणं विहितं तथाप्यत्रैवमाचारानुरोधेनोक्तसू।

[17]अत्र हि राजकुमारास्सर्वेपि समावर्तनानन्तरं वत्सरकं भजन्ते पूर्णत्रयीशमिति प्राचीनोयं नियमः।

[18]जन्मना गुरुत्वं सिद्धं खलु।

[19]निरवशिष्टं षेषाचार्यगतास्सकला अपि विद्या जग्राहेत्यर्थः। शेषमशेषमाततानेति विरोधाभासश्च प्रतीथते।

[20]बाष्पशकटम्।

[21]नवयौवनदशामासेदिवानित्याशयः।

[22]नासिकाया उन्नताग्रत्वं हि महापुरुषलक्षणम्।

आरूढतारुण्यमिमं तरुण्यो धीरं वताकम्पयितुं न शेकुः ।
चारुत्वयोगात् सकलाङ्गगकाना मासां तु चेतांस्ययमभ्यहार्षीत् ।।34।।
तं वीक्ष्य लक्ष्मीस्सुत इत्यवेत्य प्रहृष्टचित्ता किमु तत्र पुर्याम् ।
नित्यं वसन्ती व्यतरद्विशेषाद्वि[23]श्वार्थ्यलीलानि वि[24]लोकितानि ।।35।।
वचस्सुधां तस्य वपुश्श्रियं च श्रोत्रैश्च नेत्रैश्च निपीय लोकाः ।
कृतार्थतां कामपि लेभिरेऽन्तः कृ[25]तास्पदैर्भुव्यपि दिव्यनाप्याम् ।।36।।
सुपावनं यौवनमेतदीयं नवं विलोक्यैव विलासवत्यः ।
समारमंस्तत्तु सदान्वभूवन् समं समेत्यान्वहमार्यविद्याः ।।37।।
सदस्सु राज्ञस्स विजित्य वादैः प्रशस्तविद्याविभवान् बुधेन्द्रान् ।
मुहुर्मुहुर्विस्मयहर्षलज्जावशंवदान् विस्तृतधीस्ततान ।।38।।
नैयायिका वा निग[26]मान्तलोला मीमांसका व्याकरणप्रवीणाः ।
विद्वांस [27]एतद्विहिताभियोगाश्शिष्यत्वमस्यापुरपि क्षणेन ।।39।।
वैदुष्यकीर्तिं विबुधा यदीयां विस्तारयन्तो वि[28]षयान्तरेषु ।
चेरुश्चिरं सारविदो नितान्तं निर्मत्सरा हि [29]स्वगुणाधिकेषु ।।40।।
गीर्वाणवाणीमिति सुप्रसन्नामेतत्समाश्लेषणतोऽवलोक्य ।
हौ[30]णर्ष्यियेवान्तिकतोस्य मन्दं विन्यस्य विन्यस्य पदान्यचारीत् ।।41।।

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[23]सर्वैरपेक्षणीया विलासा येषां तानि ।

[24]कटाक्षवीक्षणानि

[25]भुवि दिव्यपि कृतास्पदैरनाप्यामित्य वयः । न केवलं भूवासिनां किन्तु स्वर्गवासिनामप्यलभ्यां असाधरणीमिति यावत् ।

[26]पेदान्तविहारिणः ।

[27]अनेन सह विवादप्रवृत्ता इत्यर्थः ।

[28]अन्यदेशेषु ।

[29]गुणैस्स्वापेक्षयोत्कृष्टेषु समानगुणेष्वेव मत्सरो भूषणं भवतीति भावः ।

[30]हौर्णीं पठितुमारब्धवानिति भावः ।

सुधीमणिस्सोपि समीक्ष्य हार्णीं वशीचकारादरपूर्वमेनाम् ।
सुधाशगीश्चातनुताग्रजेव सहायकर्मैव सदापि तस्याः ।।42 ।।
सुरेन्द्रभाषेति सभक्तिरेकां नरेन्द्रभाषेति ससक्तिरन्याम् ।
स लाळयन्नास्त चिराय तांस्तान् मुदासुवातां च मुहुर्गुणांस्ते ।।43 ।।
सा कैरळी केरळराजवंशशिखामणेस्तस्य हि [31]बाल्यसिद्धा ।
पुपोष काश्चित् परमां विंशुद्धिं सुरेन्द्रहूणेन्द्रसरस्वतीभ्याम् ।।44 ।।
अनेकभाषानिपुणोपि सोभूत्तिसृष्वतीवान्वहमादृतात्मा ।
यथा नृपः पंक्तिरथः प्रियासु परश्शतासु प्रतिजाग्रतीषु ।।45 ।।
[32]अधीत्य विद्याः परिशोध्य वादैर्विभूष्य चाचारपरम्पराभिः ।
प्रचारणाय प्रकटीचकार प्रयत्नमप्येष नयज्ञमौलिः ।।46 ।।
शिष्टाद्दतां संस्कृतभारतीं तामिष्टार्थदात्रीं त्रिषु विष्टपेषु ।
कष्टां दशां कालवशात् प्रपन्नां पुष्टानुकम्पोऽभवदीक्षमाणः ।।47 ।।
[33]स पुस्तकं बालविबोधनाख्यं निर्माय निर्मायसुखाध्वनायम् ।
सञ्चारयन् बालकुलान्यनैषीत् सारस्वतारोहणसाधुमार्गम् ।।48 ।।
शेषार्यसंज्ञा खलु पाठशालाप्यस्योद्यमादेव तदाविरासीत् ।
विशेषतो यात्वदिशत्स्वभाजामशेषतस्संकृतसारबोधम् ।।49 ।।
अथ क्रमादस्य च शिष्यभावं गतास्समागत्य सदस्सु राज्ञः ।
विरेजुरत्रानुजभागिनेयौ सनामकौ तेष्वधिकं व्यभाताम् ।।50 ।।
यथा हि शास्त्रोघमतीत्य कार्याण्यवैक्षत स्वैरमयं तथैव ।
नृपार्हयानान्यधिरूह्य तांस्तां स्तदा तदालोकत भूविभागान् ।।51 ।।

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[31]बाल्यादारभ्य तदधीनतया विद्यमाना ।

[32]विद्यानामधीतिवे धाचरणप्रचारणेध्वयं निरतरायमकरोद्यर्थोचितं प्रयत्नमित्यधः ।

[33]केरळभाषायां बालबोधनं नाम पुस्तकमनेनाविरचितं वर्तते । तच्च संस्कृतभाषाप्रविविक्षूणां बालानामत्यन्तोपकारकम् ।

स्थले जले वा विपुले वने वा [34]हयादिमारुह्य चरन् स धीरः।
कदापि दासैः परतश्च दाशैः क्वचित् किरातैस्स्वयमन्वसेवि।।52।।
वनेचरास्तं विपिनोदरेषु विनेतृभावेन विलोकयन्तः।
विलूनतापा विदधुर्विशेषाद्विभावनीयान् विविधोपचारान्।।53।।
चरन स कान्तारपथे कदाचिद्विलोभितोऽभूत् सुतरां तटिन्या।
कयापि [35]कारस्करनाम्नि देशे गुणेषु लोभो हि गुणिस्वभावः।।54।।
कलाभिरुच्चैरुदयोत्सुखोयं यतो यतः पादमघादथाभृत्।
ततस्ततोऽतीव तमोविमोक्षस्तथाविधं हि [36]द्विजराजतेजः।।55 ।।
शास्त्रेषु च न्यायनयप्रयोगश्शस्त्रेषु चोच्चैर्नळिकप्रयोगः।
प्रत्येकमस्य प्रतिपत्तियोगादुभावभूतां बहुकार्यसिध्यै।।56।।
अखण्डयत् पण्तिवर्यवादान् सदस्सु वाग्गुंभविशेषवर्षैः।
वनेषु नु व्याघ्रमुखांश्च हिंसान् विचित्रसीसास्त्रगणप्रहारैः।।57।।
तैस्तैर्विहारैरिति वीतखेदं कालं नयत्येव यथेच्छमस्मिन्।
हा हन्त वंशेत्र विशेषमान्यावस्यानुजौ तौ परलोकमाप्तौ।।58।।
यावञ्चितौदार्यविवेकसत्वावेतस्य मातुर्महिताग्रजा सा।
संसूय सम्पोष्य रसात् पुरैव राज्ञी पदान्नाकमगाद्वितीयात्।।59।।

[34]तुरगमारुह्य सञ्चरणस्य विशेषान्नैपुण्यं सुप्रसिद्धम्

[35] Kanhirappilli

[36]द्विजराजस्य चन्द्रस्य क्षत्रियश्रेष्ठस्य प्रकृतनायकस्य च। तेजः प्रकाशः प्रभावश्च। यथा पूर्णाभिः कलाभिरुदयोन्मुखश्चन्द्रो यत्र यत्र स्वकिरणान्विकिरति तत्र तत्रान्धकारनिरासश्च दृश्यते तथा विविधकलाविशारदोयं यं यं देशमविशत्तत्र तत्राज्ञाननिवृत्तिस्सुतरां समभवदित्यर्थः। शेषाचार्यप्रभावातिशयोऽप्यत्र कृतधियामूह्यः।

[37]एकस्सुधीस्तत्र हि राजशक्ति तृतीयभूभृत् पद एव लेभे।
अन्योनुजः [38]कालविदां हि शास्त्रेष्वन्यादृशं पाटवमप्युपार्च्छत्।।60।।
तावेष शोचंस्तरुणौ क्रमेण स्वस्मिंस्तृतीयेशपदं निधाय।
यातौ परत्रानुचकार चैतावौदार्यवीर्यादिषु सद्गुणेषु।।61।।
अथाखिलश्लाघितचारुकीर्तिं समस्तकार्यैकधुरीणमेनम्।
आविश्यषट्त्रिंशवयोविलासमाश्लेष्टुमैच्छद्युवराजलक्ष्मीः।।62।।
[39]त्रिषष्टिसंख्येञ्चति वत्सरेथ नृपर्षिरागात् सदिवं धरित्रीम्।
निजानुजे केरळवर्मनाम्नि निधाय [40]गोविन्दसमार्पितश्रीः।।63।।
स भूमिपस्त्वाश्रितवत्सलानामग्रेसरोथाग्रजपादभक्तः।
प्रहृष्टधीः प्रैक्षत यौवराज्यमधिष्ठितं स्वानुजमंघ्रिभाजम्।।64।।
यस्यैव साचिव्यमवाप्य धन्यस्सवैष्णवेन्द्रस्तिरुवेङ्कटाख्यः।
गोश्रीमहीमण्डलराजनीतेः परिष्कृतौ प्राक् प्रजिघाय दृष्टिम्।।65।।
[41]य एव माटक्षितिपेषु पूर्वमाविश्य काशीं कलितोरुपुण्यः।
प्रत्याजगामाखिलभूतलेषु विस्तारयन् भूरियशोविलासान्।।66।।
मातुस्सगर्भ्यात्मजमग्रजं तं महीन्द्रमेषोप्यतिगौरवेण।
पश्यन्नथोपेन्द्र इवेन्द्रमारान्मुहुस्सिषेवे समयानुरूपम्।।67।।
ज्ञानं समृद्धं चरितं विशुद्धं वपुश्च तद्यौवनमध्यवर्ति।
विभुत्वमन्यादृशमित्यमुष्मिन् विशिष्य रेमेऽविरतं युवश्रीः।।68।।

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[37]पूर्वमस्य 29 पद्ये विद्यागुरुत्वेनोक्तपूर्व एवार्थ तृतीयराजः स तदा 'शत' इत्यन्यादृशीं लोकप्रतिद्धिनवाप्तवाश्च।

[38]ज्योतिश्शा त्रयन्वेषु।

[39]1063 कोळंबाब्दे।

[40]पूर्णत्रयीशः Dewan Govinda Menon इत्यप्यत्र बोध्यम्।

[41]काशी गत्वा प्रतिनिवृत्तेषु गोश्रीमहीशेषु प्रथम एवायं महाराज इति भावः।

स्वयं हि शक्तोपि स पार्थिवोस्मिन् गुणानुदारानननुजेवलोक्य ।
दिदेश कांश्चिद्विषयाधिकारा[42]नुदासिता कोत्र सुपात्रलाभे । ।69 । ।
अथायमन्तःपुरकार्यधुर्यपदं समारुह्य मुहुः प्रयत्नैः ।
परीष्कृतीस्तत्र विधाय तास्ताः प्रसिद्धिमन्यादृशमप्यवापत् । ।70 । ।
इति क्रमान्नीतिषु राजकीयास्वमुष्य दृष्टिर्नृपलाळयमाना ।
पपात यत्तेन हि राजलक्ष्मीरसेवतांशेन विशेषतेऽमुम् । ।71 । ।
सरस्वतीस्वैरविहारभूमेश्श्रियं च तां लाळयतोऽस्य रागात् ।
प्रिया पदेऽलक्ष्यत पार्वती च [43]यथोदितं [44]शैलगृहस्थभाग्यात् । ।72 । ।
स्वरूपतो वास्य विभोः प्रियैषा स्वभावतो वाधिकविश्रुतेति ।
विरूढशङ्कास्सुधियो यथासंस्तथोदजृंभन्त गुणश्रि[45]योस्याम् । ।73 । ।
काले चलत्येवमथावनीन्द्रं हन्ताभ्यभूत् कोऽपि गदोऽचिकित्स्यः
द्वारोपरोधः क्व विधेर्हतस्य नरेश्वरे वाप्यमरेश्वरे वा । ।74 । ।
स तत्र भूमी[46]भृति रूढमूलश्चिराय हा मेहमहीरुहेन्द्रः ।
विधूत[47]शाखः पिटकाशिफाग्रबिभेद पा[48]दान्तिकमस्य रुन्धन् । ।75 । ।
तथा व्यथाग्रस्ततनु विबुध्य सुधार्मिकं केरळभूतलेन्द्रम् ।
सिन्धूद्धृतं केरळमण्डलं तु [49]भूयोऽपि मग्नं बत दुःखसिन्धौ । ।76 । ।

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[42]युक्तमेवैतन्महाराजेन विहितं इत्यत्र कविहृदये बोध्यम्

[43]उत् पूर्वकादिण्धातोर्भावे क्तः या उत्पन्नेत्यर्थः ।

[44]हिमवान् सौन्दर्यदर्यादिगुणसंवदः । इति प्रसिद्धोस्याः पितेति च गम्यते । मुखे भुजेवेत्यादि 10 पद्येनोक्तं मूर्तित्रयांशत्वमस्मिन्नद्य सुस्फुटमासीदिति भावः ।

[45]उत् पूर्वकादिण्धातोर्भावे क्तः या उत्पन्नेत्यर्थः ।

[46]राज्ञि पर्वते च ।

[47]अवयवभेदाः पिटकाश्च ।

[48]चरणः प्रत्य तपर्वतश्च ।

[49]

स धीरशान्तः क्षितिपालमौलिस्स्वमन्तरात्मानमजेऽर्पयित्वा ।
भिषग्वशानन्तरजाधिकारिवशे व्यतारीद्वपुरेव रुग्णम् । ।77 । ।
अथातुरस्यास्यं गुरोस्सदापि पदान्तसेवी युवराज एव ।
बभार भारं विधृतानुवादो न योग्यमार्तस्य हि धूर्वहत्वम् । ।78 । ।
आशीर्वादैस्तदनु विविधैर्दक्षिणाभिस्सुतृप्ता
विप्रेन्द्रास्तं विविधविभवैर्भेषजैर्वैद्यवर्याः ।
काले काले निपुणधिषणा मन्त्रिणश्चोपचारैः
क्षोणीनाथं युवनृपमतं स्तुत्यमादृत्य भेजुः । ।79 । ।
एवं पञ्चषवासरेषु गळिते[50]ष्वत्यन्तदूरागत–
क्षोणीदेवकुलेषु च प्रमुदितेष्वि[51]ष्टार्थगोलाभतः ।
सिंहे मासि बतैकसप्ततितमस्याब्दस्य पृथ्वीपति–
रस्सोगात् स्वर्गमुपार्जितैस्स्वसुकृतैः प्रद्योतितेनाध्वना । ।80 । ।
सोयं श्रीरामवर्मा नरपतिरथ तस्योर्ध्वदेहक्रियास्ता
स्सर्वास्सर्वाधिकारिप्रकरपरिवृतस्सानुगो भागिनेयैः ।
साकं निर्वर्त्य नाकस्थितमपि च गुरुं चेतसाऽदृत्य पश्यन्
लोकक्षेमार्थमुद्यन् करुणमखिलमान्योऽग्रहीद्राजलक्ष्मीम् । ।81 । ।

इति श्रीरामवर्मविजये नव्यकाव्ये
राज्यलाभो नाम प्रथमः सर्गः
। ।समाप्तः । ।

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[50]गतेषु ।

[51]इष्टार्थलाभतो गोलामतश्च ।

।। द्वितीयः सर्गः ।।

अथ श्रियं केरळवर्मणार्पितां परोक्षरूपेण पवित्रतेजसा ।
स रामवर्मादरतस्समाददे दिवाकरेणेव दिनात्ययेऽनलः ।।1 ।।
ततो मुहूर्ते शुभदे स पार्थिवः किरीटसन्धारणमंगळक्रियाम् ।
चिकीर्षुरारात् कुलदैवतं गुरून् प्रणम्य गोश्रीपुरगं सदोभ्यगात् ।।2 ।।
सरूपशोभाहृतलोकलोचनस्सुवेषरम्यश्रितवाहनोऽखिलैः ।
वृतोऽनुगैर्वीक्ष्य पथिष्वलंकृतेष्वनूनभक्तीर्मुमुदे निजप्रजाः ।।3 ।।
सदोमुखेऽसाववतीर्य वाहनाद्यदाविशत्तत्र [52]समे सभासदः ।
समं समुत्तस्थुररं महास्वनैर्महत्तमेभ्यो [53]नळिकेभ्य उद्गतैः ।।4 ।।
अथागतस्तां[54] स न आङ्गलाधिकृत् सहानुगस्सोत्र युवेश्वरादिभिः ।
अमात्यवीराधिकृतैश्च सत्कृतस्समासदत् सादरमाशु तत् सदः ।।5 ।।
स वञ्चिमाटक्षितिमण्डलद्वयीविशेषवास्तव्यतयाङ्गळप्रभुः ।
विनिश्चितो [55]भारतचक्रवर्तिनीनिदेशकृत् केन न पूज्यते क्षितौ ।।6 ।।
यथोचितं स्वीयकिरीटधारणक्रियानुमोदाय सदस्तदागतम् ।
सहानुगं वीक्ष्य तमेष मानयन्नुपागमत् स्वासनमण्डपं नृपः ।।7 ।।
महाजनास्ते सकलाश्च सेवितुं नृपं तमेकं हि सभामुपागताः ।
अयं च तान् प्रीणयितुं कृतादरस्समीक्ष्य सिंहासनमर्थितोऽग्रहीत् ।।8 ।।
स बालसूर्योपमसुन्दरद्युतिर्विकासयन् लोकदृगम्बुजावलीः ।
विभावयन्नात्मगुरूंस्तदासनं समारुरोहोदयशृङ्गसन्निभम् ।।9 ।।

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[52]सभावासिनः ।

[53]नळिकप्रयोगश्चायं साम्प्रदायिक आचारः ।

[54] Mr. Thomson The Resident of Cosan and Travancore

[55] Queen Victoria

अनुज्ञयाथास्य यथार्हमासनेष्वथोपविष्टेष्वखिलेषु तत्सदः ।
भटोत्करैः पार्श्वनिबद्धपंक्तिकं स्थितैस्समाभूष्यत चोद्यतायुधैः ।।10।।

चित्रैरनेकैः परितो विभूषिते सभोदरेऽस्मिन् सकलाः क्षितीश्वराः ।
न केवलं देवगणाश्च सन्निधिं व्यधुर्वि[56]शिष्टप्रतिमावपुश्छलात् ।।11।।

क्वचिन्निषण्णैर्भरतावनीजनैः क्वचिदयुरोपक्षितिजैश्च कुत्रचित् ।
विशिष्य सैन्यैश्च विभूषिता तदा सभाऽवहत् कामपि दर्शनीयताम् ।।12।।

अथाखिलप्रार्थितमंगलोदयस्स मानवेन्द्रस्समये विनिश्चिते ।
श्रियः पदं मूर्ध्नि यथावदादधे कि[57]रीटरत्नं हृदि चाखिलेश्वरम् ।।13।।

तदा त्व[58]विष्णुर्न महीपतिर्भवेदिति क्षितीशस्स यथाप विष्णुताम् ।
तथैव तद्दर्शनकौतुकोदयादुपागमन्नाशु न[59]रोऽनिमेषताम् ।।14।।

अथ प्रभावाङ्गलजेऽस्य भूपतेश्श्रियं समुत्घुष्य हि यौनमाश्रिते ।
नृपः स्वकीयं जनरञ्जनोद्यमं प्रकाशयन् सादरमाददे गिरम् ।।15।।

कृपाधिका मे गुरवः कु[60]लेश्वरी स च [61]त्रयीशो मम चेतसि स्थिताः ।
सतां मते कर्मणि संविनीय मां सदा नि[62]युञ्ज्युः स्थिरमित्यवैम्यहम् ।।16।।

विचित्रमत्राखिलरक्षणक्रमं व्यनक्ति वैक्तोरियनीतिनैपुणम् ।
यदूत्तमेषूत्तममन्यपार्थिवैरदृष्टमस्मादृशभाग्यभूषणम् ।।17।।

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[56]सकलभूपानां प्रशस्तदेवानामपि विचित्राणि चित्रकलकान्यत्र संस्थापितानि तन्मूलक एवायं निर्देश इत्यवधेयम् ।

[57]अखिलेश्वरं मतिरूढं ध्यायन्नेव शिरसा किरीटं स्वीकृतवानित्यर्थः ।

[58]"ना विष्णुः पृथिवीपतिः" इति स्मृतिवाक्वमेदात्र प्रमाणम् ।

[59]आलोकनरसातिशयान्निर्निमेषत्वं देवत्वं च । विष्णुसन्निधौ हि देवानां सम्मेळनमत्युचितमेवेति मावः ।

[60]तत्र प्रतिष्ठिता पुराणालयेश्वरी तत् कुलदैवतम् ।

[61]पूर्णत्रयीशः

[62]कृपाधिक्यान्नियुञ्ज्युरिति सापेक्षा विश्वासमित्यर्थः ।

तदप्यमुञ्चन् गुरुमार्गतश्चरन् स्वयं च तत्तत्कुशलं प्रवर्तयन् ।
जनप्रमोदाय सदापि जागृयां [63]समस्तवर्गेषु समत्वमाचरन् ।।18।।
गभीरसारार्थमुदीरयन्निदं सुधीरयं सर्वजनाभिनन्दितः ।
प्रसूनदानादिभिराङ्गलाधिपप्रभून् यथावद्विहितादरोऽधिनोत् ।।19।।
तदा सदस्तन्मुखरं जयस्वनैमुदैककण्ठ्येन विनिर्गतैरभूत् ।
बहिश्च भूयस्तर[64]नाळिकस्वनैर्नृपस्य भाविप्रियभव्यशंसिभिः ।।20।।
अथाखिलाः कृत्यविदोऽभ्यनुज्ञया नयांबुधेरस्य यपुर्यथागतम् ।
नृपश्रियं तामपि लाळपन्नयं पुरीं विवेशाधिकशादृतो जनैः ।।21।।
गुरोश्च दीक्षां गुरुमेदिनीभरं बहन्निवाऽवर्तत पार्थिवोत्तमः ।
युवेश्वरस्तून्नतधीस्सहोदरस्स [65]संगमेशालयमावसत् स्वयम् ।।22।।
स यौवराज्ये विलसन् हि विद्यया गुणैश्च तैस्तैश्चिरमन्यदुर्लभैः ।
स्वपूर्वजं भूपतिमन्वगात् परं न तूद्यदारोग्यबलेन वर्ष्मणा ।।23।।
सगर्भ्ययोरेक उपास्त भूपतिं समुद्यतोन्यस्त्वभजद्युवेश्वरम् ।
उभौ च ताभ्यां सहितौ विरेजतुः पुरेव सौमित्रियुतौ रघुत्तमौ ।।24।।
दिने दिने तत्र जगत्रयीश्वरं पदे स देवेन्दसमोऽवनीश्वरः ।
भजन् निजं पालननैपुणं क्रमात् प्रजासु जातादरमातनोत् स्फुटम् ।।25।।
निजाग्रजेनात्र पुरा विनिश्चितं वयोधिकं वाप्यवलोक्य मन्त्रिणम् ।
ष[66]डाननाख्यामद्वितं तदा पदान्न चालयामास गुरुप्रियो नृपः ।।26।।
स्वतूलिकाचालनतः प्रचारयत्यशेषकार्याणि विशेषविश्रुते ।
महीश्वरेऽस्मिन् स हि मन्त्रिकुञ्जरः परं तदा विश्रमसौख्यमन्वभूत् ।।27।।

[63]सकलप्रजासु साम्यमेव हि मूषणं भूमिपतेमुख्यम् ।

[64]नळिकनिर्गतशब्दैः ।

[65] Irinjalakuda

[66] Dewan Subrahmania Pillai

अथोत्थितानन्दजनाभिनन्दितं तमीश्वरं विश्रुतसद्गुणोदयम्।
शनैरुपागम्य समानधर्मिणी शरत्समासेवत काशचामरैः।।28।।
[67]अगस्त्यसंयोगवशेन निर्मलं व्यधात्तटाकादिकजी[68]वनं शरत्।
स्वकृत्यनैपुण्यवशेन निश्चलं घ्यधादमात्यादिकजी[69]वनं नृपः।।29।।
अशेषतः पर्कमशोषयत् क्षितौ शरत् स्वयं सूरकरप्रसारणैः।
राजाधिराजस्तु नयप्रचारणैरप[70]ङ्कतामेष निनाय देहिषु।।30।।
अपेतदुर्भिक्षमतोषयज्जनं शरच्च राजा [71]कुमुदाहितोदयः
द्वयोश्च भूतिः परमीक्ष्यते स्म स विशेषतश्चारुसरित्प्रतीरगैः।।31।।
अथैष कारस्करदेशवाहिनीतटीनिकेतं प्रतिनिर्ययौ नृपः।
सहानुगः काननसन्निकर्षतो विलोभनीयं विविधैः फलादिभिः।।32।।
जलस्थलाध्वोचितवाहनैर्लघु प्रविश्य तत् स्वायतनं सुशोभनम्।
नृपस्स्वकीयैः परिवारमण्डलैः परं तुतोषाभिनिषेव्य तां नदीम्।।33।।
विलोकमात्रेण नृपस्य या मनः प्रमोदयामास किमेतदद्भुतम्।
[72]गिरीन्द्रमुख्यस्य वरात्मजा ह्यसा[73]वनूनपुण्यैकनिषेव्यसद्रसा।।34।।
[74]हिमाचलस्थूलशिलाविघट्टनैर्विशीर्णकल्लोलविलोलविग्रहा।
निपत्य या जहनुसुतव भूतलं निरस्तसन्तापमितस्तनोत्यलम्।।35।।

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[67]शरदि ह्यगस्त्यनक्षत्रस्योदयात् सलिलमखिलं विगलं सम्पद्यते।

[68]जलम्।

[69]वृत्युपायम्।

[70]निर्दोषताम्।

[71]शरत्पक्षे लिंगपरिणामः कार्यः कुमुदेषु आहितो निहितोभ्युदयो यया चन्दस्य शरदि सुप्रसन्नत्वादिति भावः। राजपक्षे कोर्भूमेः लक्षणया भूवासिजनस्य मुदे आहितोदयः उन्नतावस्थां प्राप्त इत्यर्थः।

[72]सह्याद्रेः हिमेवतश्च।

[73]सुकृतिवरिष्ठसंसेव्यनिर्मलसलिला पुण्यवदग्रगण्यानां मुख्यनिषेव्ये शभौ अप्रतिहतप्रवर्तमानप्रेमविशेषा च।

[74]हिमाचलतुल्याः स्थूलशिलाः हिमाचलस्थ स्थूलशिलाश्च।

सदा[75]नुफम्पाकुलनमीनलोचना सुफेनमन्दस्मितसुन्दरद्युतिः।
समुल्लसत्स[76]त्कमलामलाशया नृपस्य मातेव सुखाय साऽभवत्।।36।।
निषेव्य तां तत्र नदीं यथासुखं तदाश्रितानप्युपलाळय जीविनः।
सहानुगैस्सोऽवनिवल्लभो वसन्महाजनैश्शश्वदसेव्यतागतैः।।37।।
पुरात्र घोरे विपिनोदरेऽचरन् महोद्विजाः कञ्चुकिनश्च सर्वदा।
अधिष्ठिते चाप्यमुनाधुनाऽचरन् महा[77]द्विजाः [78]कञ्चुकिनश्च सर्वदा।।38।।
[79]शिवारवः कुत्रचिदत्र विस्तृतः कुतश्चिदुद्य[80]न्महिषीकुलोद्यमः।
करीन्द्रचारोऽन्यत इत्यभूत् पुरा नरेन्द्रवासेप्यखिलं तदा बभौ।।39।।
पुराऽधुना चात्र पुराङ्कणेऽचरन् वनेचरेन्द्रा अपि घातुका मृगाः
पुरोद्धतास्स्वैरविहारिणोधुना विनमूशीर्षाः खलु रूढपञ्जराः।।40।।
द्विधा बभुस्तत्र पदार्थसञ्चयाः क्वचित् सदा जानपदोपदीकृताः।
अजस्रमन्यत्र वनेचरोत्तमैः क्षितीन्द्रमोदाय पदान्तिकेऽर्पिताः।।41।।
प्रसाद एतस्य महीभृतां मणेर्वनेऽपि नित्यं भवनेऽप्यभूत् समः।
अनारतं वि[81]ष्णुपदाहितात्मनो द्वि[82]जेशितुः कुत्र विशेषभावना।।42।।
पुरेत्र ताश्शारदवासरश्रियस्स लालयन्नेव नयन्नतन्द्रधीः।
ततान कृत्यान्युचितानि नैव हि स्थलाद्यपेक्षा सति कार्यनैपुणे।।43।।

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[75]निरन्तस्तारळयं कारुण्यं च।

[76]अमलकमलोल्लासिनी निर्दोषश्रीसमृद्धा च।

[77]वनपक्षिणः विप्रोत्तमाश्च।

[78]वन्योरगाःवेत्रधारिणश्च।

[79]क्रोष्टुविरावः मंगळवादित्रादिनिस्वनश्च।

[80]वनमहिषसमूहसञ्चारः राजकळत्रपुत्रादिविलासश्च।

[81]विष्णुपादार्पितचित्तस्य आकाशदेशविलसद्बिंबस्य च।

[82]क्षत्रनृपाधिमस्य चन्द्रस्य च।

हिमागमे तद्वनगेहमुत्सृजन् स्वमूलधामैव जगाम सोऽनुगैः ।
घनागमे हंस इवावनीतलं विहाय है[83]माचलवर्ति मानसम् ।।44।।
अथागते मासि तु वृश्चिके शुभे स पूर्णवेदेशमहोऽखिलादृतः ।
उपागतः क्षोणिपदीपमुञ्चकैः कुतूहलारूढमनोरथं व्यधात् ।।45।।
जनेशितुस्तस्य न केवलं महीसलस्पृशां सर्वशरीरिणामपि ।
मनस्यभूत् कोपि महारसस्स्वयं महेत्र मन्देतरमागतेऽन्तिकम् ।।46।।
अथ क्षितावादृतवाद्यकोविदाः प्रशस्तसंगीतकलाविचक्षणाः ।
नटप्रवीरा अपि ते च ते स्वयं जग[84]त्पतेरालयमादरादगुः ।।47।।
शनैश्शनैराधुतकर्णमण्डला जनैर्मुहुस्सादभुतहर्षमीक्षिताः ।
विधूतपक्षाः किमिवाञ्जनाचलाः पुरेऽभ्यदृश्यन्त तदा मदद्विपाः ।।48।।
दिदृक्षया केपि बुभुक्षयाऽपरे महोत्सवेऽस्मिन् विधृतादरा नराः ।
धनव्ययं वा समयस्य वा व्ययं तृणाय मत्वैव पुरं तदाययुः ।।49।।
महाजना मेळनमाकलय्य तत् समाययुश्चापि सुदूरवर्तिनः ।
वणिग्वराः पण्यविचित्रसाधनैर्विलोभयन्तोऽखिलमानसान्यपि ।।50।।
इति क्रमाद्वित्रिदिनैरिदं पुरं निरन्तराक्रान्तमनेकवर्गकैः ।
जनोत्करै[85]स्स्वातिशुभर्क्षवासरे ततस्समारभ्यत चोत्सवो महान् ।।51।।
दिनागमेऽश्रूयत तूर्यनिस्वनो, घनाघनध्वानसहोदरोत्र यः ।
[86]समाजुहावेव मुहुर्दिवौकसोप्यशेषनाथोत्सवदर्शनोत्सुकान् ।।52।।
निरन्तराः क्षेत्रवराजिरे तदा द्विपाधिषाः पर्वततुल्यविग्रहाः ।
मदालसाः पञ्चदशाञ्चिता वभुस्सुवर्णपट्टोज्वलतुगमस्तकाः ।।53।।

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[83]हिमवत्पर्वतमूर्ध्नि वर्तमानम् ।

[84]भूमीश्वरस्य पूर्णत्रयशिस्य वा ।

[85]स्वातिनक्षत्रेणारभ्य श्रावणनक्षत्रेऽयमुत्सवस्समाप्यत इति पुरातनोयं सम्प्रदायः ।

[86]विष्णुमहोत्सवदर्शनोत्सुक्यं देवानामपि हि स्यादेव ।

शिरस्यथोमध्यगमत्तहस्तिनः किमप्यशेषार्च्यमुदीक्षितं महः।
यदेव दृश्यं प्रतिमावपुर्विभोः करोति बालार्कमधः स्फुटं द्विधा[87]।।54।।
सुवर्णदण्डोज्वलचामरैस्तदा स तालवृन्तैश्च परीतमौक्तिकैः।
विकासितैश्छत्रवरैश्च पार्श्वगद्विपेन्द्रपृष्ठेष्वपि सेवितो हरिः।।55::
तदात्र वादित्ररवैः प्रहर्षितं निरन्तरानन्दिजनाभिवन्दितम्।
तमीश्वरं सेवितुमुच्चचाल स क्षितीश्वरोपि स्वकसौधमुत्तमम्।।56।।
क्वचित्तदा श्रीवलिदर्शनोच्चलद्विमर्दिसंभ्रान्तजनौधसंकुलम्।
क्वचिञ्च भूभृद्भटहुंकृतिद्रवत्समस्तलोकं परिचुक्षुभे पुरम्।।57।।
भटास्समुद्यन्नळिकायुधास्समैः पदक्रमैस्ते पुरतोऽस्य भूपत्तेः।
परश्शतास्तुंग[88]शिरस्त्रकञ्चुकैर्विचित्रिता भीमवपुश्श्रियोऽचरन्।।58।।
ततस्सुवर्णाहितमुद्रकञ्चुकाः करोच्चलत्खड्गलतोदितत्विषः।
शुचिप्रभाः केपि पुरस्सराः प्रभोः समस्तनेत्रोत्सवमादधुः क्षणम्।।59।।
सुवर्णदण्डाञ्चितपाणयः पुनर्धरासुराः केप्यतिशुभ्रकञ्चुकाः।
शिरस्युपाबेशितपट्टवेष्टनाः पुरोऽस्य चेरुः कुतुकप्रदाः परम्।।60।।
मनुष्यवाह्यं चतुरश्रवाहनं मनुष्यनाथोप्यधिरुह्य सञ्चरन्।
म[89]नुष्यलक्षेक्षणलक्ष्यतामणान्म[90]नुष्यधर्मेव हि पुष्पकाश्रितः।।61।।
अथाङ्कणे पश्चिमगोपुरस्य तं त्रयीशमासेवितुमागतो नृपः।
व्यलोकि दूराद्रजताद्रिसन्निभं स्वसौधमारुह्य वसन् वुधाद्दतः।।62।।
श्रियः परं स्वैरविहारमन्दिरं मुखं दधत् फुल्लसरोजसुन्दरम्।
मिळिन्दवृन्दाञ्चितकान्तिसञ्चयैर्विभूषितं श्मश्रुभिरग्रतस्समैः।।63।।

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87 तेजोविशेषेण औत्रत्यातिशयाश्च।

88 तदानीं गोश्रीभटानां शिरस्त्राण्यधिकोन्नतान्यासन्।

89 सकलजनदर्शनीयत्वम्।

90 कुबेरः।

विशालफालस्थलविस्फुटोल्लसद्विभूतिरेखात्रितयेन पश्यताम् ।
त्रिवर्गमार्गाचरणोत्थितां शुभप्रसिद्धिमुच्चैः कथयन्निवात्मनः ।।64 ।।
मलम्वबाहुद्वय[91]मम्बरश्रिया विमाव्यमध्यं सुविशालवक्षसम् ।
मुकुन्दभक्त्यानतशीर्षमीश्वरं तमक्षिपुष्पैश्चिरमार्चिचन् जनाः ।।65 ।।
श्रियाञ्चितश्शिष्टजनावनोद्यतः शि[92]वप्रियश्शि[93]क्षितसद्गजाश्रयः ।
नृपा हरिश्चात्र महोत्सवेऽखिलै पृथक्कृतौ सेवकसेव्यभावतः ।।66 ।।
नृपास्वरुपं तदुदीक्ष्य दुर्लभं [94]विलोचनासेचनकं महाजनः ।
अमन्दमानन्दमविन्दतोच्चकैर्यथैव संवीक्ष्य महोत्सवं हरेः ।।67 ।।
[95]महोत्सवेनोत्सुकमानसास्ततो महाश्वरानन्तरजा महात्विषः ।
सहानुगैस्सौधवरेषु रेजिरे [96]परं द्विधा विष्णुपदाहिताश्रयाः ।।68 ।।
नृपाङ्गनाश्चापि समं कुमारकैरनर्धरत्नोज्ज्वलभूषणाञ्चितैः ।
समागतास्सौधवरानथाऽवसन् विमानराजानिव देवयोषितः ।।69 ।।
तदाङ्कणे चेत्रवरस्य दक्षिणे [97]सरूपसौधावलिरुल्लसद्रुचिः ।
अधिष्ठिाता सावनिभृज्जनैरभू[98]न्महोत्वसायोत्सवदर्शिनामपि ।।70 ।।
इति विविधविलासैर्वीक्षणीयार्थजालैः
श्रुतिमधुरगभीरैर्वाद्यघोषैर्विचित्रैः ।

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[91]निर्मलवस्त्रशोभया तनुत्वादाकाशकान्त्या च ।

[92]मंगळप्रियः शङ्करप्रियश्च ।

[93]सुशिक्षितानां गुणोत्कृष्टगजश्रेष्ठानामाश्रयः ताद्दग्विधगजेन्द्रमूर्धारूढश्च ।

[94]"तदासेचनकं तृप्तेर्नास्त्यन्तो यस्य दर्शनात्" इत्यमरः ।

[95]प्रसितोत्सुकाभ्यां तृतीया च ।

[96]सौधानामौन्नत्यातिशयादाकाशस्थिताः लक्ष्मीरमणचरणयोश्शरणागताश्च ।

[97]समानरूपाणां सौधानां पंक्तिः ।

[98]तद्दर्शनं सकलजनानामभिध्यविकल्पकुतूहलावहमिति भावः ।

क्वचन मनुजसंघा रेमिरेऽन्यत्र हृद्य
प्रतिनवमधुरान्नप्राज्यभोज्यार्थजातैः ।।71।।

[99]सद्वृत्तश्लाघनीया सरस[100]गुर्णावलासाञ्चिता साधुसेव्या
सद्यस्संप्रीतिदात्री सविधपदजुषां सत्कवीन्द्रोक्तितुल्या।
श्रीपूर्णत्रय्यधीशोत्सव इह खलु सा भोज्यलक्ष्मीर्धरित्री–
वास्तव्यानां हि सत्रा[101]शनसुखमखिलप्राणिनां संविधत्ते।।72।।

श्रीबलाववसितेऽथ सादरमनेकवेषत उपागता
गायकाः क्वचन नर्तकाः कुहचिदिन्द्र–
जालकलितोद्यमाः।
ज्याविहारचतुराः परत्र परहर्षविस्मयपयोनिधौ
प्लावयन्ति सकलान् स्म तत्र दिवसेन हन्त निमिषायितम्।।73।।

प्रदोषसमये ततः प्रकटमन्द्रतूर्यध्वनिः
प्रभोः पुरत उच्चकैस्समुदजृंभताथोज्ज्वलाः।
प्रदीपनिकराः परश्शतसहस्रमुद्दीपिताः
प्रकाशितदिगन्तराः पुरमभूषयन् श्रीपतेः।।74।।

अन्तर्बहिश्च भवगन्निलयस्य तावत्
कोलाहलस्समुदजृंभत कोप्यभङ्गः।
आध्मातशंखपटहादिभवः प्रदीपै–
राराधने मधुजितस्सपदि प्रवृत्ते।।75।।

साक्षात् सर्पेन्द्रतल्पे सुरुचिरसुषुमे सन्निषण्णं समुद्य–
द्रत्नाभैस्तत्फणाग्रैरुपपरिपरिधृतैरात्तचित्रातपत्रम्।

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[99]पाचकाः लाळिल्यादयः सौराज्यादयश्च।

[100]

[101]

संफुल्लास्याब्जमारादभयवरदमुद्रारिशंखाङ्कपाणिं
भक्तार्तिच्छेदिपादांबुजमजितमथ प्रेक्ष्य सर्वे प्रणेमुः।।76।।
ततस्तन्त्रिक्षोणीसुरकुलवरेणोरुतपसा
कृते पूजाकर्मण्युचितविधिनाशेषमहिते।
पताका श्रीजानेः पुरत उदितोच्चैःकलकलं
ध्वजाग्रे सौवर्णे सपदि निहिताऽलक्ष्यत जनैः।।
हरिनामकीर्तनरवेण तदा सुधियां
जयघोषनिस्सरणतोऽनुपदं तद्भूत्।
पुरमेव शब्दमयमुत्सव एष तथा–
विधभूरिवैभवयुतो भुवने जयति।।78।।
क्षेत्रस्य दक्षिणगतोन्नतसौधराजिस्सथोज्ज्वलस्फाटिकवर्तिजतुप्रदीपैः।
सोमोपमैश्च सरसैर्गुळिकासहस्रैस्तारोपमैश्च गगनाङ्कणधद्विरेजे।।79।।
क्वचित् कथाप्रपाठतः प्रसिद्धपण्डितास्तदा
क्वचित् स्वगीतचातुरीमसारतश्च गायकाः।
विचित्रनर्तनोद्यताः परत्र दण्डघट्टन–
प्रशस्तकेळिलम्पटा जनप्रमोदमादधुः।।80।।
प्रपूजनविधेः परं तदनु पूर्णवेदेशितुः प्रभात इव
विस्तृतोञ्चितगजावलिश्श्रीबलिः।
प्रहर्षभरमातनोत् प्रकटदीपिकाळिस्फुरत् प्रभापटलवासरायितनिशीथिनीको
नृणाम्।।81।।
कथाकेलीलोलाः कतिचन ततो नाटकपराः
परे मोहिन्याळीनटनसरसा रात्रिमनयन्।
परं विस्मृत्यैवोत्सव इह तु निद्रां मुरजितो
निषेवार्थं भक्त्या भुवि किमनिमेषाश्च मिळिताः।।82।।

[102]ज्येष्ठोत्सवस्य दिवसेऽत्र[103] पुनः प्रवृत्ते मत्तेभमर्दिकुतुकाकुलमर्त्यलोके ।
पद्भ्यामुपेत्य निशि विश्वपतिं नृपोपि [104]भक्त्योपहृत्य च [105]नवार्थमभूत्
कृतार्थः ।।83।।

एवं वासरसप्तकेथ गळितेऽष्टम्यां निशायां
विभोरारान्निर्गमनोद्गतः कळकळो दिक्चक्रमक्षोभयत् ।
यस्यासीत् प्रशमश्चिरात् पनसवाप्यंभोभिषेकार्चन–
प्रत्यायानविशेषघोषविभवस्यानन्तरं श्रीपतेः ।।84।।

[106]विचित्रपटकोज्वले पुरवरेथ पूर्णेशितुः प्रवर्तित
उदित्वरोत्कटरसोन्त्यदीपोत्सवः ।
तथाविधमहामहे विधिवदेव निर्वर्तिते
प्रथामपि कृतार्थतामनुपमां नृपोप्यन्वभूत् ।।85।।

इति श्रीरामवर्मविजये नव्यकाव्ये देवोत्सवो
नाम द्वितीयस्सर्गः समाप्तः ।।

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[102]ज्यैष्ठनक्षत्रदिने तु पूर्णत्रयीशस्य प्रस्थानघोषस्सविशेषं सद्भिः प्रस्तूयते ।

103

[104] 'Puthan' इति कैरळ्यां व्यवह्रियमाणो द्रविणांशविशेषः स एव राजकीयत्वेन गोश्रीराज्ये सुचिरं प्राचरत् पुनरविश्वास्यत्वादनेनैव महाराजेनैष निर्मूलमुन्मूलितोभूच्च ।

105

[106]अस्यां तु रात्रावत्र तत्र तत्र विचित्रवस्त्रादिभिस्तत्क्षण एव विरचय्यालंकृतेष्वत्यन्तरमणीयेष्वविस्तृतकायमानेषु विस्तृतविविधोपहारसमर्पणेन पुरवासिभिः पूज्यतेऽयं पूर्णत्रयीशः ।

।। तृतीयः सर्गः ।।

[107]कृतविष्णुपदोत्सवः क्रमा[108]दुदयं प्राप्य तथोन्नतोन्नते ।
[109]पथि पादमथार्पयन् स्वयं [110]भुवि राजा विरराज कोप्ययम् ।।1 ।।
अचिरेण च विस्मृतं व्यधात् स्वगुणैः पूर्वजमेष मानुषैः ।
स्वयमात्मनि तु स्मरन् सदा सकलं कर्म ततान सात्त्विकः ।।2 ।।
[111]वचसा च मृदंगनिस्स्वनो [112]महसा चोचितवर्णहारिणा ।
स जगाम सदोपसेव्यतां सुहृदां चासुहृदामवीक्ष्यताम् ।।3 ।।
अहितानखिलान् स केवलं प्रथमोपायगुणोपयोगतः ।
प्रणतानतनोत्त्रयः परे प्रथमासाध्यपदोचिताः खलु ।।4 ।।
हृदि निष्ठुरवैरदूषिताश्चिरमप्यस्य पदान्तमागताः ।
परिपीय वचस्सुधां विभो[113]रथ पूतात्मकतामगुः खलाः ।।5 ।।
अतनोन्मनसि क्षितीश्वरो [114]यदिदं मन्त्रिवरोपि नाभ्यवैत् ।
सकलार्थविचारचातुरीं व्यतरन्नस्य हि शास्त्रसूक्तयः ।।6 ।।
[115]स हि पालियनायकः प्रभुस्स्वगुरौ प्रागपराद्ध इत्यतः ।
बहुधापि कृताश्रयोद्यमो न नृपेण स्वयमन्वगृह्यत ।।7 ।।

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[107]पूर्णत्रयीशायतनं आकाशं च ।

[108]आविर्भावं अभ्युदयं च ।

[109]क्रमेणोन्नतपदविमलं कुर्वन् किरणं प्रसारयंश्च ।

[110]भूमीश्वरः चन्द्रश्च ।

[111]मृदंगस्येव निस्वनो यस्य शब्दस्य मृदंगसाम्यं तूत्तमप्रकृतिलक्षणम् ।

[112]मनोहारित्वं तच्चोचिताक्षरप्रयोगादंगवर्णवैशिष्टयाञ्च बोध्यम् ।

[113]विशुद्धमानसलम् ।

[114]नाजानात् अनेमास्य संवृतमन्त्रत्वमुक्तम् ।

[115] Paliath Achan स महान् सद्गुणनिधिर्यौवराज्येस्य सुसम्मतोऽभूत्
किंत्वग्रजस्याप्रीतिविषयत्वात्तत्पदमारुह्य तद्भवत्यस्मिन् तद्वृत्तिरधानेन प्रकटितस्यथार्थम् ।

स तु धिक्कृतकिन्नरेश्वरो धनपुष्ट्याप्यतिकष्टमन्वभूत्।
क्व इहास्त उदस्तदुर्दशस्सुकृतिस्वामिनि विप्रियं चरन्।।8।।
निजपूर्वजपादसेविनस्सकलानेव विशेषभावनैः।
मुदितानतनोदयं यथा हृदि तापानखिलांश्च ते जहुः।।9।।
नृप एष विशेषवत्सलो मयि मय्येवममंसताखिलाः।
करुणार्द्रधियोऽस्य तु प्रभोस्समतैवैधत सर्वजीविषु।।10।।
जननीमिव सोयमग्रजास्सकलाश्चोपगतः कृतादरम्।
समये समये निषेव्य तत्कुशलान्वेषणतोऽधिनोत् कुलम्।।11।।
अथ मासि तु चापनामके [116]सदसि प्रीणितपण्डितोद्वहः।
जननर्क्षदिने जनाधिपस्सुजनान् दानशतैरतोषयत्।।12।।
अयने पुनरुत्तरे क्रमादवनीतापिनि चांशुमालिनि।
[117]निरगादिह चूर्णिकापगातटगं सौधवरं स भूपतिः।।13।।
यमुपेत्य महाजनोऽवनौ निजतापान् विजहाति दूरतः।
स च तापविमोचनाय तां सरितं हन्त सिषेविषुर्ययौ।।14।।
सचिवादिजनैस्समेत्य नौ[118]शतकेनागतमुल्लसद्रसा।
समवेक्ष्य नृपं तमादरात् सहसैवोत्थितिमातनोन्नदी।।15।।
पुरमेत्य तदा वसंस्तया सरिता सेवितयाभिऽहर्षितः।
स कदाचन सौधजालतस्सरसं वीक्ष्य ननन्द तां नृपः।।16।।
तरळोर्मिविशेषचिल्लिकाञ्चितलोलासितमीनलोचना।
शुचिसैकवशोभनांवरा सरिदेषाऽत्र न केन लाळयते।।17।।

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[116]प्रत्यब्दमत्र महाराजस्य जन्मर्क्षमासे विद्वत्सदः प्रवर्तते यत्र हि दूरागताः पण्डितपरिवृढास्संभाव्यन्ते च यथोचितं वित्तार्पणादिभिः।

[117] The river of Alwai.

[118]उच्चलत्सलिलप्रवाहा उदयदानन्दविशेषा च।

शिरसा सुरवाहिनीं वहन्नपि गौरीपतिरेत्य यां स्वयम् ।
[119]विहरत्यधिरूढमध्यभू[120]र्विषये क्वापि खलूदयद्रसः ।।18 ।।
भगवान् स हि शङ्कराख्यसद्गुरुवर्योऽपि यदीयरोधसि ।
अवतीर्य कृतार्चनोऽखिलैस्सुजनैः प्रागपुनान्महीतलम् ।।19 ।।
भवलाळितसारसद्रसा[121] भवतापापहृतावपि क्षमा ।
भवनाङ्कणगाऽस्य सातपोद्भवतापं सुतरामपाकरोत् ।।20 ।।
सविधेऽमृतसेचनैस्सुखैः पवनैस्सैकतविस्तृतिश्रिया ।
अखिलाश्रितहर्षदायिनीं सरितं तामभिनन्द्य सोऽवसत् ।।21 ।।
निजशीकरशीतलोदरे निकटागारवरे निषेव्य सा ।
निशि चाह्न्यधिनोदतीव तं निखिलातङ्कनिवारिणी नृणाम् ।।22 ।।
इति तत्र वसन् सरित्तटे क्षितिपालस्सकलाभितापिनम् ।
अपि तीक्ष्णमृतुं रसादसावभिनन्दन् दिवसाव्ययापयत् ।।23 ।।
वृषमासदिनेषु केषुचित् [122]गळितेष्वेव घनोदयेन सः ।
[123]गुरुमासमहाग्रगामिना सहसागत्य पुरीमनीयत ।।24 ।।
स च मासमहामहागमस्समयोप्येष घनोदयाञ्चितः ।
अधिकेरळभूतलं जनानखिलानप्यधिकोत्सुकान् व्यधात्25 ।।
गुरुमासमहोद्यतं नृपं तमवेक्ष्येव निषेवितुं रसात्
सकलार्थसमृद्धिमावहन् वनकालस्य ततो व्यजृंभत ।।26 ।।

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[119]सरित्प्रवाहमध्य एवात्र शिवालयस्थितिः

[120]देशे ।

[121]अत्रत्यनदीजलस्य पापविनाशकत्वम् रोगनिवारकत्वम् सन्तापसंशमनतवं च लोकप्रसिद्धम् ।

[122]वर्षारंभेण ।

[123]परेतस्य महाराज्य दीक्षावसानोत्सवरसिंहे मास्यागमिष्यंस्तस्याग्रगामिना वर्षावसरेऽत्र वासो न सुखायेति निश्चित्यैष स्वपुरीमेवागच्छदित्यर्थः। तत्र गत्वैव निर्वर्तनीयस्यावश्यकार्यस्य गौरवमप्यनेन विशेषणेनोक्तं खलु ।

[124]तरणिर्गगनाङ्कणे तदा न कदाप्यैक्षत वारिदाळिभिः।
स्नपिते तु वसुन्धरातले पथि सर्वत्र सदाप्यवैक्ष्यत।।27।।
[125]जडता भृशमंबुदोदयैर्जनतायामुदपादि वर्ष्मसु।
हृदयेषु तु पार्थिवाज्ञया [126]जनितोऽभूज्जडताविपर्ययः।।28।।
अथ तावदनेकवत्सरैः प्रविधेया विविधाः परिष्क्रियाः।
पुरि मासयुगेन तत्र संविहिताः भूपतिशासनाज्जनैः।।29।।
[127]ददृशेऽच महागृहावलिः पुरि तस्यां तु महाग्रयशंसिनी।
परिवारितवर्षवारि या पृथिवीमेव नु रोद्धुमुद्यता।।30।।
विहितावरणां पुरीं तदा महितामारशतैर्नवैर्नवैः।
नृपशासनतो घनाघना अपि न स्प्रष्टुमलं जलांशकैः।।31।।
इति पङ्कविलेपलोपनोल्लसितेऽस्मिन्नचिरात् पुरोदरे।
पदमापुरितस्ततो हृताः फलपत्रादिपदार्थपंक्तयः।।32।।
[128]कदळीफलसन्ततिस्ततः परिपक्वामृतसारसम्पदः।
किमु चोरणतो नृपानुगैस्तरसानीयत बन्धनालयम्।।33।।
निलयावलिराबभौ पुनः कदळीपक्वफलैर्विलंबिभिः।
कनकाभरणैरिवाञ्चिता नयनानन्दविधायिनो नृणाम्।।34।।
दधिकुंभशतानि पंक्तिशः पुनसीमस्ववहन्महाप्रभोः।
विवृतोदयमागमिष्यतः पुरतो मंगळपूर्णकुंभताम्।।35।।
इतराणि च तानि तान्यतश्शुभवस्तूनि नृपाधिकारिभिः
धुतमान्द्यमुपाहृतान्यथो व्यलसंस्तत्र महागृहोदरे।।36।।

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[124]सूर्यः नौश्च

[125]जाड्यं आलस्यमिति यावत्।

[126]उत्साहः।

[127]तत्कालविरचितानामसिविपुलालयानां पटली।

[128]पक्वानि तु कदळीफलान्यताद्दशीरसेषु कमप्यालयमानीय निबध्य स्थाप्यन्ते

अखिलेन्द्रियतर्पणोचितास्सकलार्था अपि तत्र संभृताः।
इति यत्तदनुज्झितार्थकं पुरमालक्ष्यत पूर्णसंज्ञकम्।।37।।
इति सज्जितसर्वसाधनस्स हि मासाख्यमहस्समासदत्।
नृपमन्त्रिनिमन्त्रिताखिलप्रभुविप्रादिजनैस्समं पुरीम्।।38।।
महिताढ्यमहीसुरोत्तमान् विविधांश्चात्र समागतान् प्रभून्।
उचितावसथार्पणादिभिस्सदकुर्वन् सचिवास्समन्ततः।।39।।
अथ सिंह इति प्रथां गत स हि मासो नृपसिंहसौहृदम्।
अभिलष्य नु वर्षदुर्दिना[129]न्यखिलोन्मेषहराण्यपाकरोत्।।40।।
परितः स्फुटमातपे दिवानिशि दीपप्रकरेप्यथोज्ज्वले।
दिवसैकमयस्समास इत्यदधुः प्रत्ययमत्र देहिनः।।41।।
[130][131]दिवसत्रितये स मध्यतो [132]हरिमासो नृपमासजोत्सवैः।
न पुरीं परितोखिलां महीमपि सन्तोषमयीमथ व्यधात्।।42।।
प्रथमे दिवसेत्र संगता जनता प्रातरुपाहिताशना।
मुमुदे किल नाकवासिनो विहसन्तीह महे त्वनागतान्।।43।।
निशि सद्य उदित्वरादरैः पुनरस्ताशमथाशितं जनैः।
अखिलेष्टपदार्थसेविनां कथमाशा समुदेति जीविनाम्।।44।।
अपरेद्युरुषस्यथो महानलिकेभ्यो निरगुर्घनस्वनाः।
य उपेत्य जगत्यशेषतो जुघुषुर्मासमहस्य वैभवम्।।45।।
विहिताभिषवः क्षितीश्वरोप्यथ कृत्यं नियतं विधाय सः।
प्रविवेश पितृक्रियोचितं सदनं वैदिकवर्यभूषितम्।।46।।
महितानि च तानि तान्ययं पितृकर्माणि पुरोहितादृतः।

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[129]सिंहे मासि तु विरळान्येव हि दृश्यन्ते प्रायेण दुर्दिनानि।

[130]त्रिभिरेव दिवसैर्निर्वर्त्यतेयं मह इत्यनूतनोयं सम्प्रदायः।

[131]मासस्य मध्यकाल एवासीत् सोयं महोत्सवः।

[132]सिंहमासः।

अतनोदनुसृत्य पद्धतिं निजपूर्वाचरितामतन्द्रधीः।।47।।
कतिचित् क्षितिदेवसत्तमान् स तदात्यादरतस्समर्चयन्
उपभोज्य हिरण्यदानतः परितुष्टान् व्यतनोद्विशेषतः।।48।।
करणीयविधेरनन्तरं धरणीदेवपदाङ्कणे नृपः।
गुरुभक्तिभराकुलोंगकै [133]भुवमष्टाभिरुपानमत् स्पृशन्।।49।।
पृथिवीपतिमूर्ज्जितश्रियं प्रथितं पौरुषवीर्यसद्गुणैः।
तमवेक्ष्य पदानतं द्विजै र्ध्रुवमज्ञायत नाशिषः दम्।।50।।
कृतकृत्यतयोत्थितः पुनरस्स नरेन्द्रस्त्विह सत्रभोजिनः।
परिपूर्णमनोरथान् व्यधा न्न हि भोज्यैः परमप्यथो धनैः।।51।।
स महान् पुरि तत्र जृंभितो महकोलाहल उच्यते कथम्।
दिवसेऽस विचित्रभोजनैः परिकीर्णैर्विहरत्सु देहिषु।।52।।
विविधा मधुरान्न सम्पदस्सविधे वीक्ष्य तदाभ्युपाहृताः।
कुतुकाकुलचित्तवृत्तिकै[134]रपि चण्डालकुलैरभूषत।।53।।
पशुपक्षिगणाश्च तद्दिने परितः पार्थिवसत्रभोजनैः।
परितुष्टधियोऽभवन् यथा भुवि यत्नोऽधिकृतैस्तथा कृतः।।54।।
निशि तत्र तु संघभूसुरानवनीपालमणिर्विशेषतः।
[135]शुभपादचतुष्टयक्रियानिरतान् वीक्ष्य धनादिनाधिनोत्।।55।।
द्विजभोजनपंक्तिमागतो निजमौदार्यमथ प्रकाशयन्।
स रराज कृतादरोचिरा[136]दुचिताचारपरो नराधिपः।।56।।

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[133]भूमिदेवान्।

[134]चण्डालकुलानामपि तस्मिन् दिने मृष्टान्नभोजनं सुलभमभूदित्यर्थः।

[135]ईद्दग्विघमहोत्सवेषु पादचतुष्टयाख्या काचिद्वैविकक्रिया केरळेषु निर्वर्त्यते। तदधिकारिणस्तु संश्रमूसुरा इति व्यवह्रियन्ते च।

[136]एतन्महनिर्वर्तकेन द्विजपंक्तावब्रत एवोपविश्य तेभ्यस्सकलभोज्यवस्तुजातं दापयितव्यं तैस्सहभोक्तव्यं च अयमेवात्रोपिताचारः।

समयेऽत्र समागतं समे तमवेक्ष्यानघदर्शनं द्विजाः ।
[137]अभवन्न निमेषवृत्तयस्स हि गोश्रीरमणोनघाश्च ते ।।57।।
[138]निजगोरसतोऽखिलाशयान् [139]मदयन् निस्तुलवृत्तवैभवः ।
[140]द्विजराज इवाखिलादृतस्सुखमाधात् स हि भोजनोत्सवः ।।58।।
अथ संघविहारविस्तरे विहितेऽस्मिन् विविधोपदार्पणात् ।
नृपमन्त्रिकुलाढ्यभूसुरप्रवरैः कापि कृतार्थता धृता ।।59।।
विहुताविह वाद्यविश्रुताः कतिचित् केचन नाट्यकोविदाः ।
कळगानविचक्षणाः परे निशि तस्यामखिलानरीरमन् ।।60।।
तदनन्तरवासरेऽप्यथ प्रथमेह्नीव महे प्रवर्तिते ।
धरणीरमणस्तवोन्मुखैरजनीहाखिलमर्त्यमण्डलैः ।।61।।
कति वात्र धनव्ययानयं व्यतनोत् कोत्र महत्स्वनागतः ।
क्व नु वा मह ईदृशः क्षिताविति लौकैर्जुघुषे सविस्मयैः ।।62।।
इति लोकविशेषावश्रुतं महितं मासमहं समाप्य तम् ।
निजगेहनिवर्तनोत्सुकान् सुहृदोयं समभावयत् सुधीः ।।63।।
[141]स हि कैमुगगारवैदिकस्सुमतिः कृष्ण इति प्रकीर्तितः ।
विदुषां मणिराप्तवांस्तदा करयोः काञ्चनवीरश्रृंखले ।।64।।
वयसा तपसा च विद्यया प्यतिवृद्धस्स हि नव्यगीष्पतिः ।
क्षितिवृत्रजितैवमर्चित[142]स्सदसीत्यातुतुपुः परं बुधाः ।।65।।

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[137]सुकृतिनां हि विष्णुदर्शनेत देवत्वं सुलभम् ।

[138]क्षीरादिः वाक्चातुर्ये किरणोल्लासश्च ।

[139]पप्पटाख्यः उपदंशविशेषः राजवृत्तं वर्तुळत्त्वविलासश्च ।

[140]प्रस्तुतभूपः चन्द्रश्च ।

[141]केरळविश्रुतवैदिकगृहेष्वेकं 'कैमुक्' इति सुप्रसिद्धम् ।

[142]यथा वा गाप्पताविन्द्रेण विशेषत सस्कृते देवानां, तथैवास्मिन् भूमीन्द्रेणवं सत्कृते विद्वज्जनानां सन्तोषातिशयोभूदित्यर्थः

इतरे च यथोचितं द्विजाः प्रभवश्चाधिकृताः कृतोद्यमाः।
अधिगत्य नरेन्द्रसत्क्रियां जहृषुस्तत्र कृतार्थतां गताः।।66।।
अतिगूढमितः कृतागसः कुधियः केचिदुदृढविस्मयाः।
अविळंबमवापुरात्ममृत्युचितं दण्डमपीश्वरात् क्षितेः।।67।।
नृपशक्तिरियं तु निस्तुलेत्यलमुद्घुष्य जनाः प्रतस्थिरे।
नृपतिस्तु जगत्त्रयीपतेः करुणैवेयमिति व्यचिन्तयत्।।68।।
निगमेश्वरपादपद्मयोः स्वत एवातुलभक्तिको नृपः।
नियतं विदमे ततः प्रभृत्यविलोलभ्रमरायितं मनः।।69।।
इति विविधजनौघानन्दिमासाभिधान
प्रतिनवमहलक्ष्मीलाळनाच्चारितार्थ्यम्।
किमपि मनसि कुर्वन्माटभूमण्डलाब्ज–
द्युमणिरवनिपालस्तत्र देदीप्यते स्म।।70।।

इति श्रीरामवर्मविजये नव्यकाव्ये
मासविलासौ नाम तृतीयस्सर्गः
।।समाप्तः।।

।। चतुर्थः सर्गः ।।

[143]मासे तस्मिन् मोदिताशेषलोकश्श्रीमान् सोयं रामवर्माबुवाहः ।
भूमीचक्रे नूतनैर्नीतिवर्षैः क्षेमाधानं कर्तुमभ्युद्यतोभूत् ।।1 ।।
सुब्रह्मण्यं प्राक्तनं मन्त्रिवर्यं विश्रान्त्यर्थं वेतनेनानुगृह्णन् ।
तत्स्थाने च स्वेच्छयैवानयद्रामाचार्ये तं राजगोपालसंज्ञम् ।।2 ।।
[144]योऽसौ तिष्ठन् शासनेहूणराज्ञ्याः प्रीत्यैवास्थारूढनानाधिकारः ।
कीर्तिं नीत्योपार्जयन् पूर्वमेव क्षोणीशस्यास्याधिकप्रीतिदोऽभूत् ।।3 ।।
सोयं धीमान् सत्परिष्कारतन्त्रज्ञानांभोधिस्तां महीभर्तुराज्ञां
मूर्ध्नादाय प्रेक्ष्य राज्यं समन्तात्तैस्तैर्यत्नैस्तन्नवीकर्तुमैच्छत् ।।4 ।।
[145]उत्कोचादानादिदुर्वृत्तिलोलान् नित्यं नित्यं वेपयन्नेष भृत्यान् ।
कांश्चिदण्डैश्शोधयामास योग्यैः कांश्चित्स्थानात् भ्रंशयामास धीरः ।।5 ।।
राज्ञादिष्टस्यास्य मन्त्रिप्रवीरस्याज्ञारूपे दुर्निवारे समीरे ।
वाति स्वैरं सुस्थिरास्साधुशैला वीक्ष्यन्ते स्मासद्रुमा भग्नशृंगाः ।।6 ।।
वीरस्सोयं वीक्ष्य वेगेन तांस्तान् क्षोणीभागान् जीर्णगेहद्रुमाणाम् ।
मूलोद्धारैर्दूरतो राजमार्गश्रीविस्तारैस्सुप्रकाशान् व्यतानीत् ।।7 ।।
एवं प्रायैर्भूमिरक्षानुकूलैर्नानायत्नैस्साधुभिः स्तूयमानः ।
सोयं गोश्रीराजवर्यप्रसादात् [146]सार्था चक्रे राजगोपालसंज्ञाम् ।।8 ।।
लोकश्लाघ्यैर्मन्त्रिणस्तन्त्रभेदैस्सन्तोषोऽयं भूपतेर्जृंभमाणः ।
हा हन्त स्वीयानुजाकालमृत्युप्रत्युत्पन्नेनाधिना बाधितोभूत् ।।9 ।।

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[143]मासमहोत्सवे सिंहमासे च ।

[144] Dewan Rajagopalacharya He was the Assistant Collector on British Service

[145] Briloory

[146]राज्ञो गां वाचं आज्ञारूपां पालयतीत्येतत्संज्ञायास्सार्थमयम् ।

को वा नित्यं चेतसि स्वस्थवृत्तिर्दैवायत्तं सौख्यदुःखादिकं हि ।
भूपस्सोपि क्षोभितो यौवरज्या[147]रूढस्यास्य भ्रातुरस्वत्ययेन ।।10।।
कुर्वंस्तस्याप्यूर्ध्वदेहक्रियास्तास्सर्वा ज्येष्ठस्येव हन्तानुजस्य
आश्वास्यार्तां मातरं चात्मकार्येष्वस्तालस्यः पातयामास दृष्टिम् ।।11।।
स्वस्रीयं तं यौवराज्याधिरूढं मैत्र्या पश्यन् निस्तुलं सद्गुणौघैः ।
नाम्ना स्वेनैवाङ्कितं कार्यभारानस्मै प्रादात् स्वैरमन्तःपुरस्य ।।12।।
[148]योसौ द्वेधा तां नरेन्द्रश्रियं नन्वाविष्कुर्वन्नन्यराज्यप्रजाश्च ।
[149]आपज्जालात् पालयन् कालदूतव्यामृष्टानामप्यभीतिं ददाति ।।13।।
[150]सोऽयं धीमान् वर्ष आसन्नपूर्वे पञ्चत्रिंशस्याञ्चितोदारलक्ष्म्या ।
राज्ञ्या कावित्यात्तकीर्त्या प्रसूतः प्रीतो भक्त्या मातुलाज्ञां स्व्यकार्षीत् ।।14।।
[151]आज्ञामेतां सा महाराज्ञ्यपीड्या राज्ञा दत्तां भागिनेयाय तस्मै ।
[152]स्वाचाराय स्वान्वयोल्लासकाय श्रेयोमूलं नूनमित्यन्वमंस्त ।।15।।
भूयस्स्वल्पेनैव कालेन कार्याण्यार्यस्सर्वाण्येव सोन्तःपुरस्य ।
स्तुत्यांस्तांस्तान् कल्पयन् नीतिभेदान् प्रत्येकं संशोधयामास भूत्यै ।।16।।
राज्यांगश्रीवल्लरीमूलभूतं राजन्यस्त्रीलोककार्याधिकारम् ।
स्थैर्येणैव स्थापयन् भागिनेये कार्येष्वन्येष्वप्यधादेष दृष्टिम् ।।17।।
किं वा स्तुत्या, राजगोपालमन्त्रिद्वारा भूमिं रामवर्मक्षितीशे ।
[153]शासत्यस्मिन् सोपि कर्षप्रभुर्द्रा [154]गिन्द्याभर्ता कौतुकादाजगाम ।।18।।

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[147]प्राणात्ययेन स्वर्लोकयात्रयेति यावत् ।

[148]राजलक्ष्मीं विषवैद्यचातुर्यं च ।

[149]मृत्युकिङ्करासकृष्टानां यमदूतीसंज्ञदंष्ट्रादष्टानां च ।

[150]1034 तमे कोळंबादूदे ।

[151]अस्य महाराजस्य मातैवेषा ।

[152]शोभनाचाराय ।

[153] Lord Carzon

[154] Victory

नैतावत् कोष्यागतो भारतोर्वीभर्ता विस्ताराञ्चितां केरळक्ष्माम्।
[155]इत्यारूढात्यादरस्यास्य भर्तुर्धृत्या नित्यं जाग्रति स्म प्रदृष्टाः।।19।।
उद्यत्प्रीतिमातिनिध्येन ह्रूणक्षोणीश्वर्या स्थापितो भारतेस्मिन्।
साम्राज्यश्रीसेवितस्स्वैरमागात् सोमूं भूमिं सन्दिदृक्षुः किमन्यत्।।20।।
तस्यालोके राजचूडामणेर्यैतस्यालोके हन्त कर्षप्रभोर्वा।
हर्षाधिक्यं जातमन्योन्यमेतौ मान्यावास्तामत्र तैस्तैर्गुणौघैः।।21।।
ताभिस्ताभिस्सत्क्रियाभिस्स हूणक्षोणीश्वर्या प्रातिनिध्यं दधानः।
कर्षो हर्षाश्चर्यपर्यस्तमौन[156]श्चक्रे शक्तेनामुनोर्वीश्वरेण।।22।।
बुध्या शक्त्या विद्ययौदार्यतो वा नैतादृक्षः क्षोणिपः क्षोणिपृष्ठे।
दृष्टो नेति स्पष्टमाचष्ट दृष्टः पुष्टाश्चर्यो भारतस्याधिभर्ता।।23।।
राज्ञां सेव्येनाखिलज्ञेन कर्षेणाभ्यागत्यैवात्र दत्ता सभायाम्।
श्लाघा सेयं भूपरिष्कारलक्ष्म्या[157]नीता मालेवामुनात्ता सलज्जम्।।24।।
एवं तावद्भारताधीश्वरेपि क्षोणीजानिस्सौहृदं साधु बध्वा।
लोकक्षेमायैव तांस्तानुपायान् काले काले स्वैरमाधाय रेमे।।25।।
चेतश्शल्यं सज्जनानां समन्तात् कर्षन्नेष क्षोणिपालावतंसः।
मातुः पीडां कुर्वता पादशोफेनान्तश्शल्याधूतवृत्तिर्व्यधायि।।26।।
सोयं शोफो दीर्घकालानुषंगी हा हन्तातीवाखिलान् साधुलोकान्।
दूनांस्तेने सा तु वीरप्रसूर्वीक्ष्यैनं मेने दुस्त्यजं पादभाजम्।।27।।
वैद्योत्तंसा विश्रुतोत्कृष्टवीर्यैस्सिद्धैस्तैस्तैरोषधैस्तच्चिकित्साम्।
कृत्वा नत्यं व्यर्थसर्वप्रयत्ना [158]भूत्वा स्वान्तस्स्वस्थतामप्यमुञ्चन्।।28।।

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[155]महाराजस्य।

[156]उर्वीश्वरगुणगणान् वीक्ष्य विंस्मितचित्तो विनृतकण्ठं उत्तत्वानित्यर्थः।

[157]सत्तां हि स्वगुण ोघानवणे लज्जै———ष्यति।

[158]सकलचिकित्सानामपि वैफल्यं वीक्ष्य वैद्यवरिष्ठास्सुतरां व्यषीदन्नित्याशयः।

शुश्रूषार्थं सर्वशक्तः क्षितीशः पुत्रो यस्या वैद्यमुख्यास्तु भृत्याः ।
सेयं राज्ञ्यप्यामयक्लेशिताऽभूत् केयं वार्ता दुर्जयो दैवयोगः ।।29।।
विज्ञैस्साकं वादगोष्ठीप्रवृत्तौ राज्ञोस्यार्यैः कार्यसञ्चिन्तने च ।
यन्नैपुण्यं निस्तुलं तज्जनन्याश्शुश्रूषायां चाक्षतं वीक्ष्यते स्म ।।30।।
मातुश्शुश्रूषारसैकाग्रचित्तो नित्यं जागर्त्यात्मनस्सोनुजन्मा ।
सौम्यः कुञ्जुण्याख्यया सुप्रसिद्धस्साकं भृत्यैरित्ययं न ह्युदास्त ।।31।।
"माता लोके सत्सुखानां प्रसूतिर्माता लोके देशिकस्सद्गुणानाम् ।
माता लोके दृश्य एवेश्वरोस्तीत्येतास्सूक्तीस्संस्मरंस्तां स भेजे ।।32।।
शोफस्तस्याः कालपाकाद्व्रणस्सन् पूयास्रावी गात्रमालिन्यमाधात् ।
यावत्तावत् स्वान्तवैमल्यमुच्चै [159]श्श्रीवत्साङ्कस्सेवितोऽधत्त राज्ञ्याम् ।।33
ध्यायन्त्यन्तस्सन्ततं पूर्णवेदाधीशस्यांघ्रिद्वन्द्वमानन्दकन्दम् ।
नामान्येतस्यैव भक्त्या जपन्ती कालं निन्ये दीर्घमालम्ब्य शय्याम् ।।34।।
[160]दानैर्नानारूपसङ्कल्पयोगैर्भूमीदेवांस्तोषयन्ती विशेषात् ।
[161]ध्यानैर्नानारूपसङ्कल्पयोगैस्सोयं देवांश्चातनोत् सुप्रसन्नान् ।।35।।
दैवेनैवं पञ्चकं वत्सराणां शय्यायां सा शायिताभूत् सबाधम् ।
मन्ये मर्त्येशस्य तां मातृभक्तिं स्पष्टीकर्तुं सर्वतस्तावदुर्व्याम् ।।36।।
तेनोर्वीशेनादृतायामुदारेणास्यां देव्यामार्तशय्याश्रितायाम् ।
भूदेवेभ्यो निस्स्वता निर्गताऽगात् भूभृत्कोशानेव कालक्रमेण ।।37।।
यद्यल्लोके पुण्यकर्मामयघ्नं विद्वल्लोकैः कीर्तितं तत् समस्तम् ।
पृत्थ्वीदेवैः कारितं दुश्चिकित्स्यो राज्ञीरोगस्त्वत्यलं वर्धते स्म ।।38।।

[159]यथा यथायं रोगस्समुदजृंभत तथा तथैवास्याः प्रतिदिनं विष्णुभक्तिश्चावर्धतेति हृदयम् ।

[160]रोगशान्तिरस्त्वित्याद्यनेकसङ्कल्पैस्साकमेव प्रायशोदानानि क्रियन्ते ।

[161]धन्वन्तर्यादिमूर्तिचिन्तासम्बन्धि देवध्यानेष्वपि सम्भवत्येव ।

[162]सूनुत्रय्या चैकया स्वीयपुत्र्या पौत्र्या चान्यैस्सेव्यमानाऽपि राज्ञी ।
साथ स्वैरं प्राग्द्वितीयात्मजेन प्राप्तं लोकं प्रत्यगात् पुण्यकाले ।।39।।
[163]सागात् षट्सप्तत्यनूनाधिकेऽब्दे पुण्योल्लासिन्युत्तराख्यायनादौ ।
स्वर्गं राज्ञी सूनुहस्तप्रदत्तैर्वित्तेर्वैद्यब्राह्मणान् प्रीणयन्ती ।।40।।
निर्याणेस्या निस्तुलः कोपि तापस्साधूनां यस्तूदभूत् पादभाजाम् ।
सोयं भूयः काञ्चनद्रव्यवर्षैः क्षोणीन्द्रेण क्षीणतामाशु निन्ये ।।41।।
संस्काराद्यं पैतृकं कर्म सर्वं कृत्वा मातुस्सानुजस्स्वादृतात्मा ।
नीत्वा पश्चाद्दीक्षया वर्षमेकं सार्थं मेने जन्म चार्थेश्वरोयम् ।।42।।
स्थानारूढा सा महाराज्ञ्यपि द्रागेनोहीनामग्रजामन्वगच्छत् ।
दीनो भूमीशोप्यलं मातृभक्त्यैवैनां शोचन्मान्यमानृण्यमार्च्छत् ।।43।।
तत्सूनुभ्यां राजकीयं पदं तत्वार्त्तीयीकं तुर्यमप्याश्रिताभ्याम् ।
तस्याश्शेषाण्यार्यकार्याण्यशेषाण्युर्वीपालः कारयितवाधिनोत्तौ ।।44।।
यावश्रान्तं रामसौमित्रिमैत्रीं कालेप्यस्मिन् कौतुकाद्दर्शयन्तौ ।
साधुश्लाघ्यौ सत्क्रियास्वेव लोलौ [164]भूरक्षोपायादृतौ नित्यमास्ताम् ।।45।।
अन्यादृक्षैस्सद्गुणैरस्य भर्तुस्सन्तुष्टारात् सापि वित्तोरियादात् ।
लोकश्लाघाभाजनं राजमान्यं [165]"केसीयेस्सै" रूपकं प्रीतिचिह्नम् ।।46।।
मन्त्री नित्यं सर्वकार्यैकधुर्यस्सत्यं जागर्त्त्येव सारज्ञवर्यः ।
यद्यप्युद्यत्पौरुषा सर्वतोपि प्रत्यक्षैव प्रैक्षि राज्ञोऽस्य शक्तिः ।।47।।
प्रारब्धं यन्मन्त्रिवर्येण कार्यं प्रायस्सर्वं सम्मतं स्वामिनस्तत् ।
सौजन्येनाप्यादिमो राज्यरक्षानैपुण्येनाप्यन्वगाद्यद्द्वितीयम् ।।48।।

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[162]एकैवास्या अन्त्यपुत्री कुञ्जिक्कावाख्या तदावर्तत ।

[163]1076 तमे कोळम्बाव्दे ।

[164]भुवो रक्षाया उपायेष्वादृतौ । भुवि रक्षसां अपायेष्वादृतौ च ।

[165] The little of K.C.S.I.

यावद्भूपस्याऽशयोऽलक्षि भिन्नस्तावन्मन्त्रीन्द्राशयस्सञ्चुकोच ।
वह्नेस्तेजस्सुस्फुटं प्रज्वलेत् किं मार्तण्डीये धाम्नि देदीप्यमाने ।।49।।
[166]तालीपत्रेभ्योचिराद्राजकीया मुद्रा कृष्टा काकलेषु न्यधायि ।
सौकर्यं यत्तेन खल्वत्र जातं कार्येष्वेतद्दृश्यतेद्यापि सर्वैः ।।50।।
पत्रे पत्रे वीरलक्ष्मीविशिष्टं पृत्वीशस्यास्यास्यबिम्बं हरित्सु ।
दुकृत्येषु व्यापृता ये त्वपश्यन् हृद्युत्त्रासात्तद्रुचिं तत्यजुस्ते ।।51।।
मुद्रापत्राण्युत्थितान्येवमाधुर्नित्यं तत्तत्कार्यसौकर्ययोगात् ।
सन्तोषोद्रेकं यथा सत्सु तद्वत् सम्पोषोद्रेकं च कोशेषु राज्ञः ।।51।।
सत्रेष्वासन्नालयस्थद्विजानां नित्यं यासीद्वृत्तिरेषां न्यषेधि ।
प्रीत्या चोद्यत्सद्रसं दीयते स्म प्रत्येकं हि श्रद्धयैवाध्वगेभ्यः ।।52।।
एषा नीतिर्निन्दितापीह कैश्चित्तोषायासीदन्नसौलभ्यजन्या ।
बालानां यत्तन्द्रयाधायि दूरं विद्योद्योगेनोच्चकैश्चोदजृंभि ।।54।।
देशे देशे पाठशाला विशाला व्यद्योतन्त प्रोद्यताध्यापकाढ्याः ।
यासां तावत्सम्प्रचारादिहासीत् सर्वज्ञन्त्वं शाङ्करं किङ्करेपि ।।55।।
मासे मासे राजवंश्येषु संपत् कोशागाराद्दीयमानाऽल्पिताऽसीत् ।
राज्ञो भूतिस्सा प्रजाभ्यो हृता हि क्षेमायासामेव देयास्त्युपायैः ।।56।।
हार्यं वित्तं किञ्चिदल्पीकृतं वा स्त्वेतेषां नन्वन्यलोकैरहार्यम् ।
विद्यारूपं वित्तमिष्टानुरोधात् प्रत्येकं तद्दापितं वर्धितं च ।।57।।
विश्रान्त्याज्ञा भूमिखण्डाधिकारस्थानस्थानां प्राक्तनानां व्यतारि ।
येषां काश्चिद्राजकार्यप्रजार्थक्लेशायासन् रीतयो नीतिशून्याः ।।58।।
शून्यस्थानेषूच्चविद्यापरीक्षासूत्तीर्णा एवादरात् सन्नियुक्ताः ।
आज्ञातैतद्वेतनेषून्नतिश्चाप्युत्कोचादौ नाभिलाषो यथा स्यात् ।।59।।

[166]राजमुद्रा हि पूर्वमत्र तालीपत्रेष्वेव निहितासीत् ।

योधानां च प्राक्तनी वेपरीतिर्दूरान्मुक्ता नूतना चाहिताऽभूत्।
पूर्वं सर्वं पूज्यमेवेति धीर्नक्षोणीशं वा मन्त्रिणं बाधते स्म।।60।।
धर्म्येष्वर्त्थ्येष्विष्टदेषु प्रजानां नव्येष्वेवंभूतनानोद्यमेषु।
नीतिज्ञानांभोधिकुंभोद्भवस्य क्षोणीभर्तुः पाटवं स्पष्टमासीत्।।61।।
[167]अध्यारुह्य प्राड्विवाकाधिकारस्थानान्याकर्ण्य क्वचित्तद्विवादान्।
सत्यान्मार्गान्न स्खलेयुर्यथा ते यत्नोप्युर्वीशेन चक्रे तथोच्चैः।।62।।
[168]विद्यागाराण्युद्यतः प्राप्य हौणीं[169] [170][171]वाणीं गैर्वाणीं क्वचित् कैरळीं च।
व्यालोड्याचार्यांश्च विद्यार्थिवर्गद्वाराऽमूलाग्रं परीक्ष्याधिनोत्तान्।।63।।
गैर्वाणीं तां पोषयिष्यन् विशेषादध्येतॄणामत्र सन्तोषणार्थम्।
वर्षे वर्षे वित्तसंख्यामनल्पामुच्चित्यादात् खल्वतुल्यप्रभावः।।64।।
[172]आर्तैः कीर्णान् देहरक्षालयांश्च प्रत्येकं स प्रेक्ष्य वैद्यादृतस्सन्।
काले काले चान्तरुद्यत्कृपार्द्रो वित्तैर्वस्त्रैर्वाग्भिरप्रीणयत्तान्।।65।।
[173]कारागारं चान्तराविश्य धीरः क्रूराकारान् भूरिशो लंघिताज्ञान्।
चोरान् वीरांश्रासकृद्दण्ड्यमाना[174]नारात् कारुण्यार्थिनोप्यैक्षतायम्।।66।।
[175]दृष्टे चैवं सद्मनोर्युग्मकेस्मिन् रक्षां शिक्षां चातिरेच्य क्रमेण।
तुष्टान् क्लिष्टांश्चातनोत्तज्जनौघान् शिष्टासेव्यस्सोवनीजीवनाथः।।67।।
आर्ता वैद्यं याचकाः कल्पवृक्षं क्षोणिः कान्तं क्रूरकृत्याः कृतान्तम्।
रामं कामिन्यस्त्वमन्यन्त शश्वद्विद्वद्वर्या मित्रमप्यर्थपं तम्।।68।।

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[167] Courts of Justice.
[168] Schools
[169] English
[170] Sanskrit
[171] Malayalam
[172] Hospitals
[173] Central Jail
[174]नान्वगृह्णादित्यर्थः।
[175] Hospital and Jail

पूर्वे भूपा मन्त्रिणो वा यथेष्टं सर्वेषां नैवाक्षिलक्ष्या बभूवुः।
एतौ नित्यं क्षोणिपामात्यवर्यौ कार्येष्वास्तां सर्वतस्सर्वदृश्यौ।।69।।
यावन्नैव व्यत्यगुष्षट् समा नन्वेवं तस्मिन् बिभ्रति क्षोणिमीशे।
तावत् कोपि श्रीविलासो जनौघश्रेयोमूलं भूतलेत्राविरासीत्।।70।।
यद्यत् सौख्यं सत्तमाभ्यां महीभृन्मन्त्रीन्द्राभ्यां लभ्यमत्राखिलं तत्।
गोश्रीराज्येऽलभ्यत प्राणिवर्गैः काले ह्यस्मिन् भाग्यसौभाग्ययोग्यम्।।71।।
एवं माटक्षितिपतिरशेषादृतौजाश्शशास
क्षोणिं सम्यक्सचिवमणिना स्वानुरूपेण साकम्।
देवेन्द्रश्रीर्दिनमनु जनप्रीणने जागरूकः
स्वैरं नीत्या सकलसुखदान् संविचिन्वन्नुपायान्।।72।।

इति रामवर्मविजये नव्यकाव्ये
परिष्कारोदयो नाम चतुर्थस्सर्गः
।।समाप्तः।।

।। पञ्चमः सर्गः ।।

अथ वीतभयं शासत्यवनीमवनीश्वरे ।
[176]कतिचित् कलिकालुष्याद्विदधुः प्रतिपक्षताम् ।।1 ।।
मदो हृदि महानेषामिति किं विधिनाऽत्र ये ।
महामदपदाभिख्या विहिता निहिताः क्षितौ ।।2 ।।
येषां तु कुलजः कोपि मामुदाख्यो महाबलः ।
[177]इन्द्यां द्वादशकृत्वः प्राक् प्रक्षोभ्यार्थानपाहरत् ।।3 ।।
[178]तेषु क्षोभेषु वालस्त्रीवृद्धजातिमताद्रयः ।
नागण्यन्त वधे हन्त तेन वित्तैकलिप्सुना ।।4 ।।
[179]दशास्यविक्रमस्सोपि टिप्पुर्येषां हि वांशिकः ।
यत्खड्गभुजगो नागः प्राणवायून् बहून् पर्पौ5 ।।
ते ते विक्रमसम्पन्ना अक्रमेणैव भूभरम् ।
रुदन्तश्चिरं दिल्लीमध्यूषुर्यत्कुलेश्वराः ।।6 ।।
तेषां भरणकालेषु केषां नासीत् कदा नु वा ।
बलाधिकभुजादण्डात् कालदण्डादिवैव भीः ।।7 ।।
वीर्यैस्ताननुयान्तोमी कालेऽस्मिन् नृपशासनात् ।
कथञ्चिन्नमितोर्ध्वागा लक्ष्यन्ते खल्वितस्ततः ।8 ।।
अप्याक्बरमुख्यैश्च महद्भिस्तत् कुलं पुरा ।
अषितं त्वसुगन्तारस्तेषामेषु सुदुर्लभाः ।।9 ।।
अद्यापि खलु ते वीराः क्वचिद्दितिजविक्रमान् ।
दर्शयन्तः क्षमाधीशान् क्लेशयन्त्यन्तरान्तरा ।।10 ।।

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[176]तानेव नवभिः पद्यैर्विशिनष्टि ।

[177] Mamud of Ghazhini

[178]अयं बालः इयं स्त्री इत्यादिगणनां विना सर्वानप्यवधीदित्यर्थः ।

[179] Tippu Sultan

एषां तु गोश्रीनगरे निलयास्सन्ति भूरिशः।
निरया इव निर्वेदं सुधियां जनयन्ति ये।।11।।
तद्वास्तव्यैः क्षितीशस्य कृपयैव कृताश्रयैः।
अप्यलंघि बतास्याज्ञा न ध्रुवं विनयोऽसताम्।।12।।
अजानन्तश्च ते हन्त भूजानेरस्य पौरुषम्।
आयुधग्रहणायैव क्षणादवसरं ददुः।।13।।
[180]विरायैषां चैत्यगृहस्याग्रगेणाध्वनाऽदरात्।
[181][182]हिन्दवैर्निजदेवस्य घोषयात्रा व्यधीयत।।14।।
सा यात्रा मतपौरुष्यविहितानेकसाहसैः।
न विषेहे मदान्धैस्तैः क्व विवेको दुरात्मनाम्।।15।।
[183]तदा तदा च प्रत्यब्दं विप्रियं विविधं च ते।
देवोत्सवकृतोत्साहेष्वकुर्वन् हन्त हिन्दुषु।।16।।
अमी च साधवस्तेषां विक्रमेण भृशार्दिताः।
अपि यात्राविधौ तस्मिन् पूर्वरीतिं न तत्यजुः।।17।।
क्व तावदीश्वरः कैषा यात्रा क्व च जनोद्यमः।
मनुजैर्मतवैचित्र्यात् किं किं न हि विधीयते।।18।।
आस्तामेतद्विमर्शोत्र काले तस्मिन् कदाचन।
देवयात्रोत्सवस्तस्यामासन्नः पुर्यवर्तत।।19।।
ते च तत्ताद्दशक्रूरकर्माणो हि महापदाः।
संघीभूय विनिश्चिक्युर्देवयात्रानिरोधनम्।।20।।

[180] Mosque

[181] Thiyyas

[182] Procession

[183] एतन्मतानुयायिनां प्रायेणेतरमतद्वेषो दृश्यते। तदेवात्र पारुष्यम्।

महामदमदाक्रान्तैर्हिन्दुभिः प्रार्थितो नृपः।
यथापुरं घोषयात्राविधानेऽनुमतिं ददौ।।21।।
कोपि क्षोभो न कर्तव्यस्तत्रेत्यूर्जितशासनः।
आज्ञां स्वयमिहत्येषु प्रत्यर्थिषु च सोऽदिशत्।।22।।
स्वामिनोत्रानुकूल्यं चेत् किमेतैरपरैश्च वा।
इति देवोत्सवे तस्मिन् घोषाधिक्यं व्यधुश्च ते।।23।।
राज्ञोप्याज्ञां तृणायैव मत्वा तेप्यतिदुर्मदाः।
विग्रहायोद्यतास्तस्थुर्दुर्ग्रहा ह्यसतां गतिः।।24।।
देवयात्रोत्सवस्सोपि दीपावलिसहस्रकैः।
रात्रौ दिनभ्रमं कुर्वन् प्रचचाल यथापुरम्।।25।।
मदालसमहानागैर्विविधायुधपाणिभिः।
विस्तृता घोषयात्रैषा युद्धयात्रायिता बभौ।।26।।
अनेकविधवादित्रनिस्वनैर्नळिकस्वनैः।
आपूर्य ककुभस्सैषा देवयात्रोदजृम्भत।।27।।
घोष एव तदोद्गच्छन्हैन्दवद्वेषपावके।
महामदमनोदीप्ते समीरणधुरां दधौ।।28।।
स्वत एवेतरमतद्वेषदूषितमानसैः।
तैश्च चैत्यसमीपाध्वन्यञ्चितः प्रैक्ष्ययं महः।।29।।
ततश्च प्रळयाभोधितरंगोत्तुंगविभ्रमैः।
दण्डोद्यतभुजादण्ैश्शत्रुभिर्मर्दितो महः।।30।।
तान् वीक्ष्योत्सवसन्नद्धैर्हैन्दवैरविचिन्तितम्।
[184]अत्याहितमिति त्रस्तैरज्ययुध्यत सत्वरम्।।31।।

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[184]महाभीतिः

राजपूरुषसाहाय्यात् बहुसाधनवैभवात् ।
मुहूर्तमेते विमतांस्तांश्च प्रत्यवतस्थिरे ।।32।।
[185]तलातलि पुनर्युद्धं दण्डादण्डि च भीषणम् ।
प्रवृत्तमविनिर्धार्य जयापजयलक्षणम् ।।33।।
दीपास्तद्यष्टयश्छत्राण्यसिचर्माणि चाभवन् ।
आयुधान्येकतोन्यत्र दण्डहस्तनखादयः ।।34।।
केचित् पेतुर्मृतप्रायाः केचित्सपदि दुद्रुवुः ।
[186]केचित्त्वासन् यशःप्राणक्रयविक्रयणोद्यताः ।।35।।
अन्ततश्च भुजादण्डखण्डितामितहैन्दवाः ।
तवन्नश्रुपरीतास्यास्तनुवृत्तशिरस्त्रकाः ।।36।।
पदाहतिकृताटोपाः परश्शतमितस्ततः ।
महामदभटा एष लक्ष्यन्ते स्म जयोद्धताः ।।37।।
यावत् पराभवस्सत्सु तावत्तन्त्र्या निवेदितः ।
भूपो न्ययुंक्त स जवात् सचिवेन्द्रं ससैनिकम् ।।38।।
राजगोपालमन्त्रीन्द्रमारुतोपाह्वता च सा ।
अत्र सेना घनश्रेणिरस्त्रवर्षाण्यवाकिरत् ।।39।।
प्रोज्वलन्नळिकोद्वान्तसीसास्त्रनिकरैः क्षणात् ।
महामदा महे तस्मिन्नमदास्सैनिकैः कृताः ।।40।।
[187]तथाप्यन्वर्थतां नाम्नि दधानास्ते सहस्रशः ।
प्राद्रवन् परितः केचिद्याम्यां परमगुः पुरीम् ।।41।।

[185]तलपदमत्र करतलार्थकम् । तलैश्च तलैश्चाहत्य प्रवृत्तं युद्धं तलातलि । एवं दण्डादण्डूयपि ।

[186]युद्धमध्य एव मर्तुमुद्यता इत्यर्थः ।

[187]महे अमदा इत्यधुना तेषामन्वर्थनामकत्वम् ।

इति निश्शेषतां तत्र नीत्वा माहामदीं चमूम् ।
सचिवप्रवरो गच्छन्नुच्चकैः श्लाघितोऽखिलैः ।।42।।
[188]नृप एष निशीथेपि जागर्त्यार्तजनावने ।
इति साधुजनैरत्र संस्तुतोभूद्विशेषतः ।।43।।
अथ भूपतिरात्मीयप्रजासु कुशलोदयम् ।
अपूर्वं किञ्चिदाधित्सुर्जगाद सचिवोत्तमम् ।।44।।
जेजीयते खलु चिराद्भारते परितश्चरन् ।
दलहौसिप्रतापाग्नेर्धूमवद्धौमिको रथः ।।45।।
तत्प्रचारणमत्रापि मत्पूर्वैः कांक्षितं क्षितौ ।
यद्वशाद्विविधोल्लासास्सन्दृश्येरन् विभूतयः ।।46।।
नीयते च क्षितेरस्या मृत्युना प्रतिवासरम् ।
[189]दूरतो वनयात्रासु व्याघ्रनक्रार्दितो जनः ।।47।।
समयस्य व्ययो भूयानध्वगैरनुभूयते ।
वसूनामप्यसूनां च किं वा शोच्यमतः परम् ।।48।।
[190]किञ्च तण्डुलमुख्यानां वस्तूनां च कदध्वना ।
नेयत्वाद्बहुधा नाशश्श्रूयते हि तदा तदा ।।49।।
इत्यसौकर्यमनिशं तत्तत्कार्येषु दुस्सहम् ।
चिराय विदितं हर्तुं मया सपदि वाञ्छ्यते ।।50।।
अपायरहितोन्यः कोप्युपायो नात्र विद्यते ।
ऋतेऽखिलहितोदर्काद्धूमयानप्रचारणात् ।।51।।
तदत्र धूमयानस्य प्रयत्नः संप्रचारणे ।
कार्यतामित्युपाकर्ण्य प्रत्युवाच स भूपतिम् ।।52।।

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188 Train

189 बिपिनं जलं च ।

190 कुत्सितेन तस्करादिबहुलेन अध्वना ।

स्वामिन् श्रीमद्द्वितीर्णेयं न्याय्यैवाज्ञा न संशयः।
राज्यकोशविमर्शस्तु प्रतिबन्धोत्र दुस्तरः।।53।।
विस्तारेणेयमल्पापि सूतेऽनल्पां श्रियं क्षितिः।
प्रतिवर्षं विशेषेण भावत्कात् पर्यवेक्षणात्।।54।।
तथाप्यवश्यकर्तव्या व्ययाश्च बहवः खलु।
एवं सुबहुवर्षायेनाप्यसाध्योयमुद्यमः।।55।।
आयाधिकं व्ययं कुर्वन् राजा वापि धनेश्वरः।
नश्येदिति सतां सूक्तिर्लंघ्यते विबुधैः कथम्।।56।।
तस्मादस्मिन् महोद्योगे भृत्यानस्मानपि प्रभो!
अपायभीरुपारुन्धे भवत्कुशलकांक्षिणः।।57।।
स्वामिभक्तिपरेणैवं नीतिविज्ञेन मन्त्रिणा।
बोधितस्स बुधाराध्यो भूपतिः पुनरब्रवीत्।।58।।
सचिवाग्रिमधर्मोयं यत्तु नित्यं निजप्रभोः।
पुरः किमपि निर्व्याजं स्वाशयस्य प्रकाशनम्।।59।।
न्याय्यैव दृढमेषोक्तिर्गीष्पतेरिव तावकी।
केन नांगीक्रियतोच्चैर्नीतिमार्गविचारिणा।।60।।
किन्तु क्लेशोत्र कष्टाध्वप्रचारजमितः प्रजाः।
[191]नित्यं सत्पथसञ्चारविस्तृताशाः प्रबाधते।।61।।
तन्निवृत्तिकरं किं वास्त्यन्यवस्त्वखिलादृतम्।
धूमधूम्रमुखात् सर्वानन्दनात् स्यन्दनादृते।।62।।
अतस्तदानयनतः कृतार्थास्सन्तु मत्प्रजाः।
व्ययोत्र सञ्चितार्थानामृणं वापि तृणायताम्।।62।।

[191] निर्भयमार्गेण सञ्चारमभिलषन्त्यः। सदाचारमार्गेणैव सदा सञ्चरन्त्यश्च।

बहूनां बहुधैव स्युरस्मिन्नर्थेऽधुनाशयाः ।
नैव शङ्कात्र कार्यैषः शुभोदर्को भविष्यति ।।64।।
इति स्थिरोद्यमस्यास्य शासनं स महाशयः ।
गुणोद्वगमवेक्ष्यैव श्लाघयन् शिरसाऽग्रहीत् ।।65।।
ततश्च सञ्चितातार्थान्स राजस्थानेष्वितस्ततः ।
एकीकृत्य समुच्चित्य कोशराशिमपोषयत् ।।66।।
ऋणादानरते तस्मिन् क्षणादेव धनेश्वराः ।
अधमर्णगुणान् वीक्ष्य सम्पदस्सञ्चिता ददुः ।।67।।
एवं स धनलक्षाणां पुञ्जान् सञ्चित्य सत्वरम् ।
[192]धूमस्यन्दननेतृणां संघं स्वैरमुपागमत् ।।68।।
पार्थिवाज्ञानुरोधेन तैस्तैश्च सह निश्रयैः ।
धूमयानप्रचारस्य धुरं तत्रैव स न्यधात् ।।69।।
इति तस्मिन् बहूनत्र परिष्कारान् वितन्वति ।
सङ्कटैर्विविधैस्साकं व्यत्यगाद्वर्षपञ्चकम् ।।70।।
[193]तदा तु भूपस्संस्मृत्य निश्चयं पूर्वमाहितम् ।
मन्त्रिणः प्रेषणायैच्छत् प्राक्तनं तत् पदं प्रति ।।।71।।
सोप्यवेक्ष्यावधिं गोश्रीसाचिव्यत्यास्य निश्चितम् ।
प्रश्रितः पदयोर्भर्तुरनुज्ञामभ्ययाचत ।।72।।
उभौ तावदलक्ष्येतामतिम्लानमुखश्रियौ ।
अन्योन्यविरहावेशविमर्शविधुराशयौ ।।73।।
[194]अथ धीरस्स्वमुद्राङ्कामनुमोदनपत्रिकाम्
सहैवानुज्ञयाऽयच्छत् सचिवेन्द्राय भूपतिः ।।74।।

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192 पञ्चभिरब्दैरत्र विविधसङ्कटानां च प्रणाशोभूदित्यर्थः ।

193 वत्सरपञ्चकावसाने प्रतिप्रेषणीयोयमित्येव पूर्वनिश्चयः ।

194 Certificate

सोप्युपर्युपरि स्वस्य भव्यानामथ भाविनाम् ।
निदानंभूतां तां गृह्णन् नमस्कृत्य विनिर्ययौ ।।75।।
[195]युवराजं महाराज्ञीं मान्यानन्यांश्च सादरम्
विज्ञाप्यानुमतिस्तेषां स्वीकृत्यैष पुरीं जहौ ।।76।।
अधिकारिवरास्सर्वेप्यधिकादृतचेतसः ।
प्रजाभिस्सह मन्त्रीन्द्रमन्वगुस्तच्छुभार्थिनः ।।77।।
सर्वानामन्त्र्य सोयं सचिवमणिरथ स्वीयविख्यातिभूमिं
गोश्रीभूमिं विलंघ्य स्थलजलसरणिष्वात्ततोग्ययानः ।
धूमाङ्कस्यन्दनेन त्वरितमुपगतो मद्रभर्तुस्समीपं
तेन क्षोणीन्द्रपत्रेक्षणमुदितहृदा सादरं नन्दितोऽभूत् ।।78।।

इति श्रीरामर्मविजये नव्यकाव्ये
धूमयानोद्यमो नाम पञ्चमस्सर्गः
।।समाप्तः।।

[195]तदनन्तरमयं वञ्चिराजसाचीव्यादीन्यधिकारपदान्यधिरुह्य क्रमेणात्युन्नतं चक्रवर्तिसाचिव्यमष्वचासवान् तत्र निदानमियं पत्रिकैवेत्यत्र कविहृदयम् ।

।।षष्ठः सर्गः।।

[196]लोकाधिपस्तदनु लोक इति प्रसिद्धं
हूणाग्र्यमात्मसचिवेन्द्रपदे न्ययुंक्त।
यः प्राड्विवाकपदमत्र चिरं विभूष्य
तिष्ठन्ननन्यसुलभामतनोत् समज्ञाम्।।1।।

स स्वामिभक्तिमृजुतां सदयाशयत्वं
सत्यं च नात्यजदपापमतिः कुतोपि।
इत्यस्य मर्त्यपमणेरतिसम्मतोभूत्
सत्सु स्वयं खलु सतां मतयो रमन्ते।।2।।

प्राक् प्राड्विवाकपदमप्यथ मन्त्रिवर्य–
स्थानं च सोत्र सरसं सकलप्रजाभिः।
संभाव्यमानमवहत् सुखमित्यतीव
[197]कापि प्रशस्तिरुदजृंभत दिक्षु दिक्षु।।3।।

सोप्यात्मपूर्वसचिवेन विशेषतोस्मि–
न्नारब्धमग्निशकटानयनप्रयत्नम्।
तैस्तैर्यथोचितमुपाकलयन्नुपायै–
[198]नीत्यैव निस्स्वजनतामधिनोन्नितान्तम्।।4।।

संघार्थितोथ धनलक्षचयानयच्छत्
भूमीश्च धूमशकटानयनायनार्हाः।
भूस्वामिनामपि दिदेश तदैव मूल्यं
स्वस्वावनीविभवविस्तृतिदैघ्र्ययोग्यम्।।5।।

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[196] Dewan Lock
[197] Judge
[198] दरिद्रजनसमूहः।

माटेश्वरस्य नवधूमरथायनार्थं
[199]वञ्चीश्वरोपि स महीं कुतुकाद्व्यतारीत् ।
लोकोपकारकरणाय कृतोद्यमेषु
को वा सुधीर्नतनुयात् स्वयमानुकूल्यम् ॥6॥
[200]राजाज्ञया तदनु संघजनाश्च गोश्री
भूमिं पुरेव तटिनीशतटीं कपीन्द्राः ।
आगत्य यावदयतन्त ततः स्थलेषु
निम्नोन्नतेष्वलमलक्ष्यत वैपरीत्यम् ॥7॥
[201]नानापगोपरिकृतायससंक्रमीथै–
रुत्खातशैलनिकरोदरकन्दरैश्च ।
विस्तारिता नचिरतोनलयानपद्या
गोश्रीजुषां किमपि कौतुकमाततान ॥8॥
[202]लोकेश्वरेण सुतरामुपलाळयमाना
सा धूमयानपदवीफणिराजमूर्तिः ।
श्रीमन्महापणमिषेण निजाग्रदेशे
[203]रत्नोज्वलां व्यतनुतात्र महाफणाळीम् ॥9॥
कालेन तावदविळंबमथाविरासी–
न्माटक्षमाकलितपुण्यफलायितश्रि ।
धूमावलिप्रसरतञ्च जवातियोगा–
दाकाशयानमलिनत्वकृदग्नियानम् ॥10॥

[199] The Maha Rajah of Travancore.
[200] The members of the Railway Company.
[201] Iron Bridges
[202] राज्ञा विष्णुना च ।
[203] श्रेष्ठवस्तूनि पद्मरागमणयश्च ।

मानं विशिष्टमयमश्नुत इत्यतोभूत्
[204]सार्थाभिधश्चिरममेयगुणो विमानः।
भूयस्तु धूमशकटेन जितोपि नौज्झ–
दन्वर्थतां वत यतो विगतोस्य मानः।।11।।
नित्यं ततश्चरति निस्सृतधूमधाम्नि
निस्तन्द्रनेतृवरनिश्चितकालकृत्ये।
ज्योतिर्वहेत्र शकटेंबुदवज्जलल्लाढ्ये
गोश्रीभुवाप्यत सदाखिलसम्पदृद्धिः।12।।
वह्निं क्वचित् क्वचन वारि परत्र दारु
पंक्तिं क्वचिच्च मनुजान् कुहचिद्द्विपेन्द्रान्।
सिंहान् खगानपि मृगांश्च विधृत्य यावत्
नीलोद्रिराज इव धूमरथोचरत् क्ष्माम्।।13।।
नानामतान् विविधवेषधरांश्च मर्त्या–
नाबालवृद्धमखिलार्धयुतानभेदम्।
भूलोक एव नु वहन्नधुनैवमाया–
त्येतां मतिं च सुधियामदधाद्रथोयम्।।14।।
एसावदंबुगहनाहितदीर्घयात्रा–
गम्या दिशस्त्रिचतुरैस्सुगमा मुहूर्तैः।
आसन्निहेति सकलैरनुभूतपूर्वान्
क्लेशान् विचिन्त्य सुतरां सुखमन्वभावि।।15।।
नित्यं जनैस्तत इतोनलयानवर्य–
स्यायानयानसधयः प्रतिपाल्यते स्म।

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[204]विशिष्टो मानो यस्य विगतो मानो यस्येति च द्विधास्य पदस्यान्वर्थकत्वम्।

[205]राज्ञो यथैव परतापहृतिप्रवीणा–
वेतौ बहूनि हि शुभानि जगत्यकार्ष्टाम् ।।16।।
[206]दिक्षु द्रुतं नयति वैद्युतनव्यतन्त्री
वृत्तान्तमेष तु रथो वपुरप्यवेति।
विश्वस्य दूरविहरत्सुहृदोपि लोका
विध्वस्तदुस्सहवियोगरूजं न्यवात्सुः ।।17।।
यानं तदागतमशेषमहाजनाना–
मानन्ददायि बहुधा बहुदैन्यहारि।
साधारणेतरफलर्द्धिं नृपस्तु पश्य–
[207]न्नेतन्निमित्तकमघं सुखमेव मेने ।।18।।
यत्नः पुराग्निशकटस्य कुते बलीया–
नाचार्यमन्त्रितिलकेन कृतः परस्तात्।
प्राचारयत् सफललोकहितार्थमेत–
ल्लोकस्स्वयं सचिवपुंगव एव धन्यः।
काले चलत्यथ नृपस्तु विशेषदक्षः
कार्येषु वीक्ष्य तमशेषजनादृतस्सन्।
आदिश्य तत्स्थिरपदे मुदितं व्यतानी–
दाधिः क्व तादृशविनेतृमतानुगेषु।।20।।
आलोच्य भूपतिरथो निजकार्यभारानारादशेषमहनीयविशेषबोधः।
[208]क्षोणीपरीक्षणविधावधिकप्रवीणमेकं विमृग्य सचिवाग्रिमतां व्यतारात्।।21

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[205]अन्वदुःखनिवर्तने। दूरवर्तित्वनिराकरणे च।

[206] Telegram

[207]दुःखम्। ऋणादानादिजनितम्। परोपकारप्रभवं हि दुःखं पुंसस्सुखायैव महत्तमस्य इति भावः।

[208] Examination of lands

[209]पट्टाभिराम इति वैष्णवभूसुरेन्द्रः
पुष्टादरं स वसुधाकमितुर्नियोगम् ।
हृष्टाशयस्समधिगत्य समीपमेत्य
शिष्टादृतस्सदसि तं प्रणतोभ्यगृह्णात् ।।22 ।।
यः प्रेषितोत्र भुवि पार्थिवतुष्टिहेतो–
[210]भर्त्रैव मद्रनगरस्य महाधिकारात् ।
आकृष्य क्लृप्तसमयान्तमिति प्रकामं
लोकास्स्वयं बहुमतिं समतन्वतास्मिन् ।।23 ।।
सोयं स्वभावरमणीयगुणाभिरामः
स्वीयं पदं समधिरुह्य व्रतः क्रमेण ।
क्षोणीमवेक्ष्य परितोप्यथ मन्त्रिकृत्यं
क्षोणीपतेर्हितमवेत्य चकार तत्तत् ।।24 ।।
भूयो निरीक्ष्य नवधूमरथं स धीमान्
भूलोकनाथमपि भूरिगुणप्रतापम् ।
दूरादिहत्यनृपतेर्भुजतेजसः किं
धूमोयमञ्चति भुवीत्यतनोद्विशङ्काम् ।।25 ।।
एतादृशेनलरथेधिगते यथेष्टं
भूलोकपालकमणेः किमपि प्रशस्तम् ।
वातव्यमप्यभवदाशु पदं सुदूर–
मायत्तनाभसरथस्य यथैन्द्रमोकः ।।26 ।।
हा पूर्वमस्य धरणीरमणस्य मातु–
र्निर्याणवत्सरत एव दिवं गता सा ।

[209] Dewan Pattabhi nama Raw.
[210] The Governor of Madras.

विक्तोरियेति महितांगलभूमिनाथा
पुत्रे निधाय हि निजां धुरमब्धिकाञ्च्याः ।।27।।
शान्तिप्रियस्स खलु सप्तमशब्दयुक्ता–
[211]मेड्वर्ड्प्रथामथ वहन्निह चक्रवर्ती ।
पट्टाभिषेकमखिलक्षितिपैस्सहैच्छत्
कर्तुं निजं सपदि कर्षमुखेन दिल्याम् ।।28।।
कर्षप्रभोरथ निमन्त्रणमेष मोदात्
स्वीकृत्य भृत्यनिपुणैः पुरतः प्रणुन्नैः ।
तत्तत्स्थलेषु परिक्लप्तनवोपकार्यः
प्रस्थातुमैच्छदयसूचितभाविभव्यः ।।29।।
सर्वाधिकारिसचिवाग्रिमसैन्यनेतृ–
मुख्यैस्स्वकैः परिवृतश्शुभदे मुहूर्ते ।
निर्गत्य सद्रथवरेण पुरोत्तमात् स्वा–
न्मर्त्येशमौलिरथ दिल्लिपुरीं प्रतस्थे ।।30।।
[212]राजाग्रिमे विमलतेजसि रामनाम–
न्यारात् पुरी सपदि तामभियातुकामे ।
तावादृतौ भरतलक्ष्मणभावनीया–
वन्वेनमीश्वरमनन्तरजावमातात् ।।31।।
एकस्सुकीर्तिरनुजोस्य परस्त्वनूनै–
र्जामातृतामपि गुणैर्गमितः क्रमेण ।
सूनुस्स्वकीयभगिनीदुहितुस्सुशिप्या–
वेतावुभावपि सनामकतां दधफनौ ।।32।।

[211] Edward VII
[212] रावणधानन्तरं प्रत्ययवलस्य श्रीरामचन्द्रस्यायोध्याप्रस्थानमत्र प्रतीयते ।

तावेष वत्सलतयानुजभागिनेया
वामोदयन् मधुमयैर्वचनैरनैषीत् ।
आलोकनीयविविधार्थविशेषवीक्षा–
व्यालोड्यमानमनसावनसानलेन ।।33 ।।
तावत्स्ववाहनरयातिशयात् सुदूर–
धावत्समस्तनगशैलकुलामिवोर्वीम् ।
पश्यन् निवासनिलयोदरदृश्यचित्र–
भंगीश्च सोयमनयन् क्षणवद्दिनानि ।।34 ।।
अक्लेशमात्मगमनोचितवाहनेन
निर्गच्छतोस्य पथि तत्र निजेच्छयैव ।
आसीद्विळम्ब इति यत्तदनेकमान्यै–
रेतद्दिदृक्षुभिरभूयत निष्फलाशैः ।।35 ।।
यद्यत् पदं समवरुह्य यदा व्यभूषि
विद्वत्क्षितीशमणिना पथि तत्र तत्र ।
विद्वद्भिरप्यधिकृतैश्च तदातिधन्यै–
रभ्यर्च्य सत्प्रभुमलभ्यत चारितार्थ्यम् ।।36 ।।
[213]मुंबापुरेथ नृपतिर्विहितावतारो
विश्वोत्तरप्रचुरभूतिविलासरम्ये ।
नेत्रोत्सवोभवदिहत्यमहाजनाना–
मेतद्विभूतिरपि तन्नयनोत्सवोभूत् ।।37 ।।
साकं कुमारयुगळेन सहानुगोसौ
तांस्तान् विभूतिविभवानभितोवलोक्य ।

[213] Bombay

तत्रानयत् कतिचिदुत्सुकधीर्दिनानि
मित्राधिकृद्वरवणिग्भिरुपास्यमानः ।।38।।
भूयस्स्वधूमशकटेन भुवः प्रदेशान्
गच्छन् यथेच्छमवतीर्य नृपस्स तांस्तान् ।
आभूष्य पञ्चषदिनैः पुरमाप काशी–
[214]मालोकनोत्सवरसाकुलसर्वलोकाम् ।।39।।
यावत् स पावकरथो निजदीर्घनादै–
र्भूवल्लभागमनमाशु जनाय शंसन् ।
[215]नातिष्ठदात्मसदनाङ्कणमेत्य तावत्
काशीश्वरेण समुपेत्य स सत्कृतोभूत् ।।40।।
धीमानयं तु नृपतिस्सुकृती पुरैव
माटेश्वरागतिमवेत्य कुतूहलेन ।
सत्कर्तुमेनमतिथिं सकलान् पदार्थान्
सज्जीचकार खलु सज्जनलाळ्यकीर्तिः ।।41।।
आरादथो रथवरेण सुरापगायाः
कूलैकभूषणमुपेत्य सुहृत्पुरं तत् ।
भूजानिरेष भुवि तामखिलार्चनीया–
मालोकयन् मुदमवाप मनस्यपूर्वाम् ।।42।।
या निस्सृता ननु तुषारधराधरेन्द्रा–
ल्लोकत्रयीकुशलदायकपुण्यकीर्तिः ।

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[214]आलोकनमत्र नृपस्य काश्वाश्च ।

[215] The Maha Rajah of काशि ।

[216]निश्शङ्कमेत्य परमेश्वरपार्श्वमत्र
नित्यं नितान्तमुदिता हसतीव गौरीम्।।43।।
भागीरथी सपदि सा शिसेवनोत्क
मालोक्य बाहुजवरिष्ठमिळेश्वरं तम्।
आसेव्य सादरमभंगतरंगवातै–
[217]स्सानन्दमाविरकरोन्नु कृतज्ञतां स्वाम्।।44।।
पापौघमोचरजलाचमनादिभिस्तां
गंगां यथावदभिषेकपदार्चनाद्यैः।
गंगाधरं च सह सोनुचरैर्निषेव्य
मात्यानमेव कुलमप्यपुनात् कृतार्थः।।45।।
[218]तत्राथ पण्डितवरैर्विधुशेखराद्यै–
र्वैदुष्यविस्मितमनोभिरुपास्यमानः।
तान् निर्जितानपि रसात् सदसि स्वशिष्यैः
संभावनाभिरुचिताभिरतोषयत् सः।।46।।
लोकेश्वरेण शिरसैव हि लाळयमानां
लोकाधिकोन्नतगुणौघहिमाचलोत्थाम्।
काञ्चित्सुकीर्तितटिनीं विमलामयज्ञ–
मत्राततोत सं च बाहुजवंशकेतुः।।47।।
भूयो गयाञ्चिमयं विनयोदयाद्यो
[219]वैकुण्ठपादमखिलार्च्यमकुण्ठभक्तिः।

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[216]कैलासे हि गौरीमाशंक्यैव गंगया स्थीयते।

[217]अत्र हि कृतज्ञतामूलं स्वानेतुर्भगीयस्य वंयाजत्वबुद्धिस्थत्वम्रमो वेत्यवपेयम्। तदेवोक्तं मागीरथीति।

[218]तदानींतनेषु तत्रत्यपण्डितेष्वयमधिकप्रसिद्धोमून्।

[219]चक्रवर्तिना शंभुना च।

आसेव्य साधुविहितैश्चरितैः पितृणा–
मानृण्यमाच्र्छदधिनोच्च धनैर्द्विजाळीम् ।।48।।

[220]प्रस्थाय भूपतिरसावथ काळिघट्ट–
प्रख्याञ्चिते पुरवरे विहितावतारः ।
प्रत्युद्गतोत्र विविधाधिकृतैः पुराधि–
भर्त्रादिभिस्सरसमैक्षत तद्विभूतीः ।।49।।

द्वित्राणि तत्र च दिनानि सह स्वकीयै–
र्नीत्वा विशिष्टविभवार्थविकृष्टचित्तैः ।
भूयस्स्ववीक्षणकृतार्थजनार्च्यमानः
प्रायात् कुबेरदिशमेव कुबेरकल्पः ।।50।।

आसाद्य सोथ मधुरां मधुसूदनांघ्रि–
न्यासात् प्रभृत्यधिकमार्यजनार्च्यमानाम्
आलोक्य सूर्यतनयां सरितं च कृष्ण–
क्रीडावशादिव सुनीलजलां ववन्दे ।।51।।

[221]वृन्दावने स विचरन् सहजादिभिगो–
वृन्दावनेन जगति प्रथितो विशेषात् ।
मन्दारतां च सुकृतिष्वसकृद्वितन्वन्
नन्दात्मजोत्थशुभमत्र नवीचकार ।।52।।

एवं बहून् सुचरितैश्चरितान् प्रदेशा–
नासेव्य पुण्यनिकरोद्यदवर्ण्यतेजाः ।
दिल्लीं नृपेन्दुरभिषेकदिनात् पुरैव
कर्षादरातिशयहर्षितहृद्विवेश ।।53।।

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[220] Calcutta

[221] वाचां निचयेन यत् जनिमाणमत्तान धेनुसमूहसंरक्षणेन च ।

संवीक्ष्य तं पुरमिहावसति क्षितीशे
सर्वे च भूमिपतयः क्रमशस्समीयुः।
[222]सत्क्षत्रतेजसि लसत्यलमत्र राज्ञि
नक्षत्रतामितरभूमिभृतो व्यतन्वन्।।54।।
सोयं विधाय च विधीन् विधिवद्विधेयान्
कर्षं सदोगतमुदारमुदा सदारम्।
साकं नृपैस्समयतो विहिताभिषेक–
मादृत्य तेन च यथोचितमर्चितोभूत्।।55।।
तावत्सदस्यखिलभूपसमक्षमेष
भूवल्लभोलमत दुर्लभमन्यमान्यैः।
[223]सम्राज एव बिरूदं किल "झी,सि,ये,स्सै–
रूपं विशेषमहितः क्व न तादृशस्स्यात्।।56।।
अभ्यागमे च पुरवासविधौ च संसत्
सम्मेळने च सकलाभिविसर्जने च।
कर्षोत्र राज्ञि विततान विशेषदृष्टि–
[224]मेतन्न चित्रमपि सोस्य गुणैर्हि कृष्टः।।57।।
भूयश्र हर्षवशकर्षमहीयमानः
काश्चिन्निनाय दिवसान् कुतुकेन दिल्याम्।
अन्योन्यदर्शनसुखादृतभारतीय–
भूपालवीरपरिलालितभूरिवीर्यः।।58।।
आपृच्छ्य सोथ सकलानधिभर्तृमुख्यान्
विख्यातनूतनयशोभरदर्शनीयः।

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[222]नृपे चन्द्रे च।

[223] The little of G.C.S.L.
[224]कर्षः।

[225]पट्टाभिषेकपुरतः प्रतिगन्तुमैच्छत्
पट्टाभिरामसचिवादिभिरात्मदेशान्।।59।।
प्रत्यागमे च कतिचिद्विषयान् विभूष्य
निर्गच्छतोस्य शकटस्स मरुत्सखाङ्कः।
गोश्रीजुषां तदनु लोचनगोचरोभूत्
स्वीयेश्वरागमनसंविहितोत्सवानाम्।।60।।
धूमाञ्चितस्स तु रथोयनमीक्षणस्य
येषामियाय मनुजप्रवराधिरूढः।
तेषामभूत् सपदि लोचनचारितार्थ्यं
सान्निध्यतो हि महतां सकलं सुखाप्त्यै।।61।।
मेघागमोत्सुकितचातकवज्जनौघाः
प्रागेव पथ्युपगताः कतिचित् क्षितीशम्।
आलोक्य तत्त्वदुचितार्हणमाचरन्तः
स्वामिप्रसादमलभन्त कृपाकटाक्षम्।।62।।
[226]सीमालयं तमृषिनागतटाकदेश्य–
मासाद्य धूमशकटो निबिडं जनौघैः।
नाथावलोकनरसाकुलितात्मभिस्सं–
बाधासहिष्णुरिव सोतितरामरोदीत्।।63।।
संस्थाप्य तं रथमथाश्वयुगोह्यमान–
मारुह्य सैनिकमहाजनमन्त्रिवर्यैः।
पर्यावृतो विविधमंगळघोषभूबा–
मागत्य तां निजपुरीमविशत् प्रहृष्टः।।64।।

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225 नपस्य

226 Banakulam.

तत्राखिलैरवजैर्भगिनीसुतैश्च
सानन्दभक्तिभरमेत्य महीयमानः।
विस्तीर्णचत्वरमुपेत्य वरासनस्थः
सन्दर्शनीय मिळितान्नधिनोत् तमस्तान्।।65।।
सर्वेपि ते नृपमवेक्ष्य विभूतिभूपं
काषायवाससमुवप्रभावम्।
दिल्लीप्रयाणमिषतः कृततीर्थयात्रा–
पुण्यक्रियं स्वयममंसत सम्प्रहृष्टाः।।66।।
तान् वाग्भिरप्यवनिपस्स्वमुखोदिताभि–
स्सन्तोषयन् विविधवृत्तविचित्रिताभिः।
नानामताचरणवेषधरानपि स–
मेकत्र हि स्नपयति स्म स विस्मयाब्धौ।।67।।
पूर्णत्रयीशमय तं कळभाभिषेक–
दीपोत्सवैरखिलविस्मयदायिघोषैः।
आराध्य तत्पदपयोरुहयोः प्रणम्रः
प्राप प्रकृष्टतरमेष नृपः प्रसादम्।।68।।
भूयस्स मातृवदवेक्ष्य महीश्वरीस्ता
[227]वर्षाधिकारस्सपदि हर्षपयोधिमग्नाः।
गंगाजलैश्च कनकाकलिताक्षमाल्यै–
रासां शिरांसि च गळानतनोत् धन्यान्।।69।।
काञ्चित् पुनस्स्वजननीकरुणाविशेष–
पात्रायितामिह चिराज्जरठां च भूद्रीष।

[227]वयोधिका:।

आनाय्य मातरमिवैव कृत दरोसौ
गंगाक्षमाल्यपरिपूततनुं व्यतानीत् ।।70।।
तां हर्षविस्मयविशेषविकासगंगा–
तोयाभिषेकपरिह्रष्टतनूरुहांगीम् ।
सर्वेप्युदीतबहुमानमवेक्षमाणा–
राज्ञो गुणांश्च सुकृतं च शशंसुरयाः ।।71।।
पुनरथ महाराज्ञीप्रीत्यै तदीयगृहं गतो
विशदलिपिमुद्राङ्कं हैमं तनुच्छद ।
बपुषि निदधत् समाड्प्रेमेव मूर्तिमुपागतं
सकलनयनानन्दं कुर्वन् न्यवर्तत पार्थिवः ।।72।।
एवं पट्टाभिषेकोत्सवमवनिपतिस्सार्वभौमस्य नन्दन्
देशे देशे वितन्वन् हिमकरकिरणस्पर्द्धिनीमेष कीर्तिम् ।
कारुण्येनापि धिन्वन् पदकमलस्त्र्यासेविनो नीतिरक्षा–
नैपुण्येनावनीं स्वां नवनवकुशलैर्नूतनीकृत्य रेमे ।।73।।

इति श्रीराममैविजये नव्यकाव्ये

दिल्लीप्रवेशो नाम षष्ठस्सर्गः

।।समाप्तः।।

।। सप्तमः सर्गः ।।

भूजानिस्त्वथ नवयौवनोदयानां कन्यानां निजकुलमूलिकायितानाम् ।
आसन्ने सपदि विवाहमंगळे त[228]न्निर्वोढुमतिमतनोदनूनसत्वः ।।1।।
लोकेषु श्रवणपुटागताथ सेयं माटेशोचितशुभनिश्चयोत्थवार्ता ।
कालेस्मिन् मलयजपङ्कयोगरम्यप्रालेयद्रवपरिषेकहर्षमाधात् ।।2।।
भूदेवास्तदनु विशेषतः प्रहृष्टाभूलोकेश्वरभगिनीसुताविवाहे ।
आमूलं निजकुलनिस्स्वतां वरत्वेनाहन्तुं किल विधुतान्यचिन्तमैच्छन् ।।3।।
कन्यानां परिणयनेत्रकेरळीया भूदेवाः खलु परमाहिताधिकाराः ।
इत्येते कतिचन तद्वरत्वलाभादत्येतुं धनदमपीशते हि भूत्या ।।4।।
[229]पञ्चासन्निह नृपकन्यकास्सुरूपाः
पञ्चासन्नुचितवराश्च निश्चितास्ते ।
पञ्चास्त्राण्यपि न रसाद् गृहीतुमैच्छत्
पञ्चात्मा विषमशरस्समेषुताप्त्यै ।।5।।
मासाख्ये महति महे शुरा यथास्मिन् देशेभ्यस्समुपहृतास्सुदूरगेभ्यः ।
सारार्थास्सकलतयात्र चैवमासन् [230]द्वित्रैस्तत्र तु दिवसैरितो मुहूर्तैः ।।6।।
नानालंकृतिरुचिराणि सत्पदार्थैराकीर्णाखिलजनादृतान्तराणि ।
अत्रारान्नवसदननानि चित्रबन्धश्रीरम्याण्यदधत भव्यकाव्यलक्ष्मीम् ।।7।।
यैर्दृष्टं तदनु विवाहमंगळार्हश्रीजुष्टं सदनमनर्घचित्रशिल्पैः ।
आविष्टं सुरभिलभूमि ते त्वमुञ्चन् नो दृष्टं सुरपुरमित्यवस्स्वदुःखम् ।।8।।

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[228]द्रष्यासु व्यवसायेषु सत्वमित्यमरः ।

[229]स्मरसुन्दरा वराः कद्वपरिश्रवन्मोहनांम्यः कन्यकाश्चेति भावः ।

[230]इदानीं घूमरथप्रचारादयं भेद इति बोध्यम् ।

मासाख्यस्स खलु महोत्र मासि सिंहे [231]प्रागासीदयमपि नात्यगात् क्रमं तम्।
तत्राह्नां त्रितयमभून्महोत्सवोल्लास्यत्रासीद्विगुणमिदं स एव भेदः।।9।।
एकत्र प्रसृमरमंगळार्हघोषैरन्यत्र प्रचलितसत्क्रियाविशेषैः।
क्वाप्यञ्चन्नृपतरुणीमनोज्ञवेषैः क्वाप्यार्यानुतिनिनदैर्निरस्तदोषैः।।10।।
दानैः क्वाप्यघपटलीविलोपदक्षैर्गानैः क्वाप्यखिलविनोदबद्धदीक्षैः।
भोज्यैः क्वाप्यनुपमसद्रसैर्विचित्रैः पूज्यैः क्वाप्यवनिसुरोद्वहैः पवित्रैः।।11।।
सुश्राव्यैः कळकळनिस्वनैः कुतश्चित् सुश्रोणीजनकृतकेळिभिः कुतश्चित्।
हुंकुर्वत्पटुभटचंक्रमैः कुतश्चित् संघोर्वीसुरवरनर्तनैः कुतश्चित्।।12।।
संभाव्यं पुरमिदमाज्ञया नृपेन्दोर्मन्त्रीन्द्रोप्युपसचिवैस्सहाभ्युपेत्य।
सम्पूर्णं विविधशुभैर्दिवापि रात्रौ संरक्षन् षडहमयापयद्विनिद्रः।।13।।
कालेस्मिन् कनकपरीतरत्नभूषाः कन्यस्ताश्शुभदमुहूर्तबद्धसूत्राः।
छन्नांगीरपि रुचिरांवरैर्विलोक्याः सन्नेमुस्सचिवजनास्सहोपहारैः।।14।।
इत्येतन्महमवनीश्वरोतुलश्रीः प्रत्येकप्रणिहितधीः प्रशस्तरीत्या।
निर्वर्त्य प्रभुवरभूसुरान् यथावत् प्रस्थाप्य प्रमुदितधीः पुरेव रेमे।।15।।
अत्राथो नृपतिरनर्घरत्नभूषो [232]हस्तर्क्षे विहितविशेषघोषयात्रः।
सोदर्यादिभिरुचितांगभूषणाढ्यैरन्वासेव्यत विचलत्कृपाणहस्तैः।।16।।
यात्रायामिह तु समेधिकारिवीरा यौरोपा अपि कलितायुधास्सुवेषाः।
आसेव्येश्वरमचरन् करीन्द्रदन्तस्वर्णालंकृतनरवाह्यवाहनस्थम्।।17।।
अग्रेमुं समदगजैश्च केपि केचि
त्तुंगैरुल्लसदसयोश्वतल्लजैश्च।
साटोपं सुरुचिरकञ्चुकाश्चरन्तो
भेजुस्ते नळिकधराश्च नन्वसंख्याः।।18।।

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[231]अयमपि सिंहे मास्येवाभूदित्यर्थः।

[232]कैरळ्यां "अत्तच्चमयो" एषा सुप्रसिद्धैव घोषयात्रा।

मन्त्रीन्द्रोप्यतिरुचिराञ्चितात्मवेषः पद्भ्यां स क्षितिपमणेः पदोपकण्ठे ।
व्यावत्गात्करकलितासितल्लजश्रीर्भकयालं विनशिराश्चरन् सिषेवे ।।19।।
तावत् सत्वरविचलद्दिदृक्षुलोक
व्यालोलज्जलधिनिरोधिसैन्यसेतु ।
पश्यंस्तत्पुरमभितो निवृत्य सर्वान्
द्रव्यान्नादिभिरभितोष्य स व्यमुञ्चत् ।।20।।
भूयश्श्रावणमहमप्यशेषलोकैः प्रायः केरळभुवि सर्वतोऽनुबपर्म् ।
आदृत्यादृतमुचितोद्यमैर्यथावत् भूमीन्द्रस्तदनु चकांक्ष सेतुयात्राम् ।।21।।
सोऽयं भूतलवलशासनो हि पूर्वे
सम्राजस्सदसि समागतेन तेन ।
श्रीवञ्चिक्षितिपतिना निमन्त्रितोऽभूत्
स्वागत्या मम च विभूष्यतां पुरीति ।।22।।
रामेशं जिगमिषतस्स्वतोऽस्य राज्ञस्तच्चासीत् क्षितिपनिमन्त्रणं सुमान्यम् ।
मैत्री यच्चिरमिह माटवञ्चिभर्त्रोर्विख्याता परमनयोः पुनस्सुकीर्त्योः ।।23।।
[233]रामाख्यो नरपतिरेष सानुजस्स
न्नामोदान्निजसचिवोपसेव्यमानः ।
प्राप्तायां शरदि सह स्वकैश्शुभे
ऽह्नि स्वैरं दक्षिणजलधिं प्रति प्रतस्थे ।।24।।
आनन्दं पथि जनयन् महाजनाना–
मारुह्य ज्वलनरथं स भूरिदेशान् ।
[234]आलोक्य स्फुटरुचि मद्रभर्तुरारा–
दातिथ्यं सदनमितस्सुखं स्व्यकार्षीत् ।।25।।

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[233]श्रीरामचन्द्रस्य लङ्काप्रस्थितिरिष्यन्न प्रतीयते ।

[234]प्राप्तः ।

[235]सोयं सद्गुणनिधिराप्तिलः प्रहर्षात्
स्वीयं तं नवमतिथिं समीक्ष्य तैस्तैः।
सत्कारैः परमधिनोदनन्यसाध्यैः
[236]कुत्रैतादृशि विमुखस्सुधीः पृथिव्याम्।।26।।
आपृच्छ्य क्षितिरमणोऽथ हूणपं तं हौणीमत्र हि पठता सनामकेन।
साकं सद्गुणनिधिना स्वभागिनेयेनानन्दात् पुनरपि निर्ययौ नृसेव्यः।।27।।
श्रीरंगादिषु नगरेषु यत्र यत्र श्रीरंगायितवपुरेष लोकनाथः।
आवासं व्यतनुत तत्र तत्र धन्यास्सेवासंगतकुतुकाः परं ननन्दुः।।28।।
[237]रामेशान्तिकमुपगम्य सागरं तं
[238] [239] [240]वीक्ष्याञ्चद्रसमथ दक्षिणं गभीरम्।
[241] [242]आक्रान्ताखिलदिशमीड्यवाहिनीशं
[243]मैत्रीं तामनुपदमस्मरन्नरेन्द्रः।।29।।
तीर्थेष्वाकलितनिषेवणक्रमस्तां [244]संयोज्य स्वयमथ जाह्नवीं यथावत्।
विश्वेशे गिरिदुहितुश्च मोदमुच्चैर्गोश्रीशो व्यतनुत सोऽतुलप्रभावः।।30।।

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[235] The Lord Aptil.

[236]एवंविधगुणगणसम्पन्नान् सत्कर्तुमेव सुधियां सर्वेषामाभिमुख्यं स्वादिति भावः।

[237]सगरसुतैः खातं तत्कुलजं च।

[238]उल्लेखसलिलं उल्लसदनुषमानन्दं च।

[239]दक्षिणदिग्भवं औदार्यशालिनं च।

[240]अगार्ध गूढाभिप्रायं च।

[241]जलेन वशसा च।

[242]स्तुत्यनदीनाशं प्रशस्तसेनानायकं च।

[243]स्वपूर्वजसादृश्वमिति यावत्।

[244]काश्यानीतेन गंगाजलेन रामेश्वरमभिषिच्य गौरीमपूजयत् शंभोर्गंगासंयोजनेन गौरीमसादनमतुलप्रभावशालिनावेव साध्यमिति भावः।

[245]सेतुं तं खलु जलराशिरोधदक्षं
[246]वीक्ष्याराद्दिनकरवंशकीर्तिकेतुम् ।
सोऽनन्दत् स्वयमनुगास्तु तस्य
बाहोस्साधर्म्ये वत सुतराममन्वतास्मिन् ।।31।।
सोंभोधिस्सह भगिनीसुतानुजाभ्यामायातं नरवरसैनिकैः परीतम् ।
आरूढस्वतटमवेक्ष्य रामवर्मेत्याख्यातं नृपमधिकं भियेव भेजे ।।32।।
कर्तव्यं सकलमिहापि साधु कृत्वा वित्तौघैर्विहितघनाघनाळिकृत्यः ।
तैस्तैः सत्प्रभुतिलकैरुषास्यमानो [247]मार्गेष्वप्यगमदनन्तभूमिसीमाम् ।।33।।
वञ्चिक्ष्मारमणमणिस्स माटभूप–
स्यातिथ्यैस्सुभृशमनेकशः प्रहृष्टः ।
आदृत्य क्षितिपमिमं हि चारितार्थ्यं
स्वीकर्तुं सकृदतिकौतुकादथैच्छत् ।।34।।
स्वाराज्यं भुवि हि वहन् स वञ्चिराजस्स्वां
राज्यश्रियमपि नूतनातिथिं तम् ।
सत्कर्तुं विधृतरसो न्ययुंक्त किं यत्
सर्वे तत्सचिवभटादयोऽत्र दृष्टाः ।।35।।
श्रीवञ्चिक्षितितलसीम्नि सज्जितानां
कालेऽस्मिन् निरूपमवाहनादिकानाम् ।
संख्यानं गुणगणवर्णनं च कर्तुं
नेच्छा मे विफलकतिर्हि सन्निषिद्धा ।।36।।

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[245]समुद्रनिरोधनिपुणं सूढसार्थेनिवारणसमर्थ च ।

[246]रामचन्द्रविरचितत्वात् सूर्यवंशसंबन्धित्वाच्च । माटनृपाणां हि सूर्यवंशजत्वं लोकप्रसिद्धम् ।

[247]वञ्चिभूमिक्षीमाम् ।

माटोर्वीपरिवृढवाहनावलोके
वञ्चिक्ष्मावरसचिवप्रणामशंसी।
अत्युच्चैर्नवनळिकस्वनोऽभ्युदञ्चन्
दिक्चक्रं लघु मुखरीचकार दूरम्।।37।।
धीरास्ते सचिवगणास्त्वथोपचारैरारात्तं नृपमुचितैर्निषेव्य सेव्यम्।
तस्याधुर्मुदमितरत्र दुर्लभां किं श्रीमूलक्षितिरमणस्य वस्त्वसाध्यम्।।38।।
वञ्चिक्ष्मावलयमयं विलोक्य तैस्तै–
राश्चर्यैः विभवैर्विभावनीयम्।
सौराज्याञ्चितमथ पद्मनाभमुख्या–
नावासान् पथिषु विभूष्य सानुगोऽगात्।।39।।
यात्रायामिह खलु माट्यञ्चिभूभृत्सैन्याळीसचिवकुलोद्यमाञ्चितायाम्।
आगत्यान्तिकमखिलैः कुमारयुक्तो भूपोयं धृतकुतुकैर्व्यलोकि लोकैः।।40।।
सा वञ्चीश्वरनगरी तु माटभूपस्याकर्ण्यागमनकथां कुतूहलेन।
विस्मृत्य स्वपतिमपि प्ररूढरागैः स्वीकर्तुं सपदि तमुद्यतेव तस्थौ।।41।।
तां वीक्ष्य प्रचुरविलासपेशलांगी कामप्यञ्चितसुषमामिहावहन्तीम्।
आमोदोद्गमविहितादरातिरेकां [248]भूपोसावपि मुदितस्समाससाद।।42।।
वञ्चीशस्स च पटुधीर्नवातिथिं तं
वैशाखे सदकुरुतोरुधाम्नि सौधे।
शक्त्या चोन्नतयशसापि निर्विशेषं निश्शेषव्यसननिवर्तकाद्विशाखात्।।43।।
अन्योन्येक्षणसहवासभाषणाद्यैस्तावुद्यद्रसमथ माटवञ्चिभूपौ।
द्वित्राणि क्षणवदहानि पद्मनाभश्रीपादांबुजभजनोद्यतावनैष्टाम्।।44।।

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[248]विशाखमहाराजस्य स्वर्गारूढस्य प्रासाद।

साहित्यप्रकटनसौकरीविशेषा–
दत्रासीच्चतुरकुमारकान्वितस्य ।
[249]तस्याग्रे वत यदुपेत्य काळिदासः
[250]प्रीतिं पाणिनिरपि कैरळो ह्यकार्षीत् । ।45 । ।
सेवार्थं स्वपदमुपागतांस्तथान्यान् सारार्थागमकुलसिन्धुकुंभयोनीन् ।
धीराग्रयः क्षितिपतिरर्हयन् यथावन्मोदाख्ये सरसममज्जयत् पयोधौ । ।46 । ।
तत्राराज्जलधितटीर्विशेषरम्यास्सुत्रामालयसुभगानि मन्दिराणि ।
चित्राशं विवृतकलाश्च पाठशालाः क्षत्राग्र्यस्स सुहृदुपेत्य सन्ददर्श । ।47 । ।
स्वातिथ्याय च कुलशेखरक्षितीशं
सारज्ञस्सपदि निमन्त्र्य सादरं तम् ।
आपृच्छ्य स्वयमनुगैस्सहातिहृष्टैः
पूर्णाख्यां निजवसतिं प्रति प्रतस्थे । ।48 । ।
पुण्यानि प्रतिनवभव्यभासुराणि क्षेत्राणि क्षपितमलानि तत्र तत्र ।
आसेव्य त्रिचतुरवासरैरनन्तक्षोणिं तां तदधिकृद्दतोऽत्यगच्छत् । ।49 । ।
सा वञ्चिक्षितिपविशेषसत्कृतं नन्वासन्नं स्वपतिमवेक्ष्य माटभूमिः ।
आनन्दाकुलजनताविवृद्धघोषव्याजेनाकलितशिवस्तवेव भेजे । ।50 । ।
स्वाचासं स तु समुपेत्य भृत्यवर्यानायातान् नृपकुलशेखरप्रणुन्नान् ।
संभाव्य स्वयमुचितैर्नवोपचारैः प्रस्थाप्यारमेत पुरेव पूर्णपुर्याम् । ।51 । ।
एतस्याः पुर इह पूर्णवैभवायाः पूर्वस्यां दिशि हि विभाति नातिदूरे ।
श्रीलास्याञ्चितशिखरोगिरिस्सुरम्यस्सोमार्कानिलपरिपाविताखिलांगः । ।52

[249] Valla Koyithampuran.
[250] Raja Raja Varma Koyithampuran M.A.

[251]यस्याग्रे सुदृढलसत्सुधारसश्रीः
काचित् पुर्यसुकृतिभिः कदाप्यगम्या।
राराष्टि स्फुटमिति किं वदन्त्यशङ्कं
यत्संज्ञां कनकपदाङ्कितां जनौघाः।।53।।
[252]यस्यारात्तटभुवि सोऽप्यनन्यजारिर्गंगासंगमसरसोऽद्रिजासहायः।
जागर्ति स्वपदसमाश्रितेनुजानन्नर्थेशे सदयमधित्यकासुखानि।।54।।
[253]देवाः किन्नरनिवहाश्चरन्ति यस्मिन्
[254]हैमश्रीर्न हि विजहाति यं कदापि।
[255]पार्वत्या सततमिहादृतः परं यः
[256]कस्मान्नो वहति धराधरोत्तमत्वम्।।55।।
तस्मिन् काञ्चनशिखरिण्यरोचतास्मै वासोऽथ क्षितिपतये बुधार्चिताय।
इन्द्राय स्वयमिव यत्र पुण्यगम्या विद्यन्ते विविधविभूतयो ह्यनर्घाः।।56।।
अन्वास्य क्षितिधरतल्लजं तमेष प्रत्यग्राकलितविचित्रनव्यसौधः।
विस्तीर्णं परिसरमण्डलं समन्वादुद्यानैस्सुबहुपरिष्कृतं व्यतानीत्।।57।।
उत्खातैः स्फटिकसमांबुभिस्तटाकै–
रुद्दीप्रैर्वरणविवेष्टनैर्विचित्रैः।
उत्तुङ्गैः प्रतिनवमन्दिरैश्च तैस्तै–
स्तत्रायं स्फुटमतनोत् स्वसत्वसारम्।।58।।

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[251]अमृतं लेपविशेषश्च।

[252]अत्र कैलासत्वं व्यज्यते।

[253]देवतुल्यमनुष्यसंघाः देवाः किन्नरनिवहाश्च।

[254]हेमशोभा हिमकान्तिश्च।

[255]मौर्या नृपवल्लभया च।

[256]पर्व तश्रेष्ठत्वं हिमवत्त्वं च।

श्रीलाळ्यैस्सरसतृणादिभिस्समाग्रैस्यूनाद्यैस्सुरभितसत्पथैर्लताद्यैः ।
सामोदैः कमलकुलैश्च भूषितेऽस्मिन् हेमाद्रौ करणसुखं किमस्त्यलभ्यम् । ।59

[257]आरामेष्विह खलु माधवी नवश्रीरालक्ष्याजनि जनकौतुकाय नित्यम् ।
कालातिक्रमणनिवारणं नरेन्द्र[258]स्यायत्तं किमुत हि पार्वतीपतेस्तत् । ।60 । ।

आभूमीतलमचिरादथोपयातश्शैलाग्रालयमनृजुश्च राजमार्गः ।
आलक्षि क्षणमखिलैर्गिरीशसंसे—वाक्रांक्षोञ्चलित इवात्र जिह्मगेशः । ।61 । ।

मार्गोयं सुखगमनोचितो रथाना—मल्पेनैव हि समयेन कल्पितोऽस्मिन् ।
शैलेन्द्रेप्यवनिभुजेति विस्मयोल्लासाविष्टैस्सकुतुकमीक्ष्यते स्म सर्वैः । ।62 । ।

तत्तादृक्कनकगिरीन्द्रमन्दिरं तत् भूशक्रे त्वधिवसति प्रहर्षतोस्मिन् ।
वञ्चिक्ष्मावलमथनस्स चैनमत्तत्याद्राक्षीत् कुतुकतरंजितान्तरङ्गः । ।63 । ।

सोमार्काविव मिळितौ सदापि मोदं कुर्वाणौ सकलशरीरिणामिवैतौ ।
भूषालौ सविनयमादृतौ हि यूना भूपेनाकलितमहोत्सवाविहास्ताम् । ।64 । ।

यावन्तं प्रमदमसौ निजान्तरङ्गे वञ्चीशस्स्वपुरसमागमे व्यतारीत् ।
तावन्तं तदधिकमप्यमुष्य तैस्तैस्सत्कारैस्समतनुतैष विज्ञवर्यः । ।65 । ।

पूर्वेपामतिथितयात्र भूपतीनामायात्तश्चिरमतिसत्कृतोपि सोयम् ।
नैतावत् सुखमनुभूतमेवमित्येगवोदीर्य स्वपरिजनैर्ययौ मुदान्धैः । ।66 । ।

काशीशस्स च कुतुकादुपागतोऽस्मिन् गोश्रीशं विभुमवलोक्य विस्मितोऽगात् ।
गङ्गायामिव समलक्षि साधुसेव्य[259]स्सारांशो यदिह सरस्वतीरसेपि । ।67 । ।

पृथ्वीशः पुनरिह सह्यभूधरस्थानुत्तुगांस्तरुनिकरान् जनोषकृत्यै ।
आनेतुं कृतमतिरग्नियानमेकं निर्दोषं निजविषये निधातुमैच्छत् । ।68 । ।

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[257]वसन्तनूतनकान्तिः माधव्याख्या कन्वका च ।

[258]पार्वतीवल्लभस्य ।

[259]वाणीरसे सरस्वत्याख्यवाहिनीजले च ।

पट्टाख्यामिळदभिरामनामधेयो मन्त्रीन्द्रस्स च मनुजेश्वराशयं तम् ।
विज्ञाय व्ययमथ वित्तसञ्चयानां कृत्वारादयनमचीकरत् सुदीर्घम् । ।69 । ।
सम्पन्नेष्वथ सकलेषु साधनेषु क्षोणीन्द्रस्स्वयमथ मद्रमण्डलस्य ।
भर्तारं ननु मृगयोत्सुकं निमन्त्रय प्रस्थानं सपरिजनोऽतनोद्वनाय । ।70 । ।
[260]सह्याद्रिवनविलसत्तटः पुराब्धेर्व्याक्षेपादथ च वनावृतो व्यलोकि ।
[261]एकं नासहत विभुस्स रामशर्मा नान्यत् सम्प्रतिवनमेष रामवर्मा । ।71 । ।
घोरं तद्वनचलेन्द्रतुंगशृंगेष्वासन्नेप्यरुणसुधाकरप्रचारे ।
अस्पृष्टातपलवचन्द्रिकान्तरत्वादश्रान्तप्रसृततमस्समावृताङ्गम् । ।72 । ।
व्याधेन्द्रैः क्वचन निगृह्यमाणहिंस्रं हिंस्रैः कुत्रचिदभिहन्यमानसत्वम् ।
सत्वैः क्वाप्यनिशमुपास्यमानदुर्गं निर्गच्छद्बहुविधनिर्झरं कुतश्चित् । ।73 । ।
ब्रह्माङ्गं तदिव मुखैर्विभिन्नदिक्कं विष्णवङ्गं नु किमुदरस्थसर्वसत्वम् ।
शंभ्वङ्गद्युति फणिषण्डमण्डितं तद्वीक्ष्योर्वीपतिरतिकौतुकाद्विवेश । ।74 । ।
कान्ताराण्यथ नृपतेः प्रवेशतोऽस्मिन् कान्तान्युज्ज्वलमणिमन्दिराण्यभूवन् ।
शैलेन्द्रे सलिलनिधौ महावने वा नैवाज्ञा खलु विफलेश्वरप्रयुक्ता । ।75 । ।
मद्रेशस्स च कुतुकी निमन्त्रणं तत् भूजानेर्भृशमभिनन्द्य मार्गतोस्य ।
भृत्याग्रयैस्सविनयमादृतः पदद्दृष्टस्तत्रागात् सपरिजनो वनोपकण्ठम् । ।76 । ।
तावुद्यत्प्रणयभराकुलान्तरंगावन्योन्यं परमभिनन्द्य लोकवन्द्यौ ।
सञ्चारैस्सततमितस्ततो विशेषप्रेक्षाभिहृतमनसावथारमेताम् । ।77 । ।
धीरौ तौ नळिकधरौ वने चरन्तावाविष्टातुलमृगयोद्यमौ सुवेषौ ।
व्याधावद्बहुविधहिंस्रनिप्रहोत्कौ वैलक्ष्याद्विपिनचरर्व्यलोकिषाताम् । ।78 । ।
आरण्यैर्जनपदजैश्च भृत्यवीरैराहारैरुपकरणैश्च तत्र तैस्तैः ।
आनन्दाकुलमनसाविमौ नरेन्द्रद्वैप्येन्द्रौ चित्रतुरवासराननैष्टाम् । ।79 । ।

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[260]काननं जलं च ।

[261]भार्गवरामः ।

प्रस्थाने प्रभुरयमाप्तिलः प्रशंसन्नुत्थानं शुचि शकटस्य तन्नवीनम् ।
भूमीन्द्राशयमनुसृत्य तत्प्रचारस्यारम्भं विदधदथाखिलार्चितोऽगात् ।।80।।
[262]समाजस्सुतमथ वीक्ष्यमद्रपुर्यामावासं निजमुपगम्य तेन दृष्टः ।
सामात्यस्सुबहुगुणान् विशेषरम्यानालोक्यारमत परं युवेश्वरेस्मिन् ।।81।।
पट्टाद्यां निजसचिवे तदाभिरामप्रख्यातिं नरपतिरैक्षतान्वितार्थाम् ।
यत् सर्वास्वपि च सभासु संगतानां [263]सम्मोदं समतनुतैष सन्मुखश्रीः ।।82।।
प्रत्यागत्य प्रगळितमथो मन्त्रिणः कालमालो–
च्यैनं मुञ्चन् सदयमुदयद्भूतिरादृत्य नीत्या–
विद्यावृद्धं विदितसुजनश्लाघ्यवृत्तं युवानं
[264]बाणर्ज्जि कञ्चन बुधनुतो भूपतिस्तत्पदेऽधात् ।।83।।
सोयं त्वारुह्य नीतिं दृढतरणिमुदञ्चद्यशोवारिराशि
क्रीडालोलोनुवेलं विरचितकुशलान्मण्डलान्मद्रभर्तुः ।
आगत्यारात् स्वसेवोचितमवनिभृतं वीक्ष्य कश्चित् कृतार्थ–
स्स्वैरं सांस्तान् विलासान् व्यतनुत सुमनःप्रीणनान् हूणमान्यः ।।

इति श्रीरामवर्मविजये नव्यकाव्ये
चित्रारंभो नाम सप्तमस्सर्गः
।।समाप्तः।।

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[262] Prince of Wales.
[263] Deewan A.R. Banerji.
[264]मुचिरं समुद्रतीरे तरणिमारुह्य विहरन् यथा कस्यचिन् संसेव्यस्य गिरेर्दर्शनात् कृतार्थो भवति तद्वदिति भावः ।।

।। अष्टमः सर्गः ।।

[265]दिवा नयं निशि च मनस्यनाकुलं विभावयन्नयमवनीश्वराशयम् ।
कदापि नो विजहदुदारविक्रमः सदादृतो जगति बभार भूभरम् ।।1।।

महानयं द्विजमिथुनात्तु वंगजादजायताक्षतमतिरांगलक्षितौ ।
सरस्वतीं सरसमधीत्य तज्जुषां समार्जयत्सकलकलासु नैपुणीम् ।।2।।

परीक्षया पुनरय "मैसियेस्सि"ति प्रसिद्धया विजयमवाप्य दुर्लभम् ।
युरोपजैरपि खलु विस्मिताशयैरपूजि यद्गुणनिवहोस्य निस्तुलः ।।3।।

तथाविधं सुधियमिमं स माटभूवलान्तकस्सचिवमवाप्य सारवित् ।
भुवो भरं चिरविधृतं ननु क्षणादधो दृढं निहितममन्यतात्मनः ।।4।।

स तूद्यमानवनिपतेः फलोन्मुखानवेक्ष्य नन्विह विविधान् विशेषतः ।
विभूषयन् निजनयनैपुणेन तानपोषयल्लघु नृपकोशमन्दिरम् ।।5।।

कृशानुवज्जवलति नवेत्र मन्त्रिणि क्षणादृणं तृणवदृश्यतां ययौ ।
इदं किमद्युतमवनी वनी च यत्फलान्यलं ददनुरूदीतसम्पदौ ।।6।।

परिकृष्तीः पटनगृहौषधालयक्रियादिषु प्रतिनवनीतिरीतिभिः ।
प्रचारयन् प्रतिदिवसं प्रजामनः प्रसादयन् नृपमयमन्ववर्तत ।।7।।

विशोधयन्नयमधिकारमन्दिराण्यशेषतो विहितविशेषनिश्चयः ।
प्रजाहिते नृपतिहिते च कर्मणि प्रकाशयन्नयतत् जागरूकताम् ।।8।।

[266]कुमारकानविशयमालये क्वचि[267] [268]न्निवेशयन्नथ विनयव्यवस्थया ।
विशेषतोऽतनुत मुदं स भूपतेरशोभनः क्व नु सुधियां नवोद्यमः ।।9।।

करग्रहादथ रमणस्य सर्वतस्समुन्मिषत्पुलकवृतेतेव मेदिनी ।
कृषिश्रिया खलु परितोऽधिकं बभावसूत च प्रतिनवसस्यसन्ततीः ।।10।।

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[265]दिवा निशि च अहोरात्रम् ।

[266]विद्यार्थिनो राजकुमारान् ।

[267] Special palace at Ernakulam.

[268]विद्याभ्यासनियमम् ।

[269]प्रदर्शनं किमपि नवीनमादधद्विबोधयन् विविधपदार्थसद्गुणान् ।
विदेशसञ्चरेणफलान्यदूरतो दिदेश स स्फुटमिह सर्वदेहिनाम् ।।11।।
अथार्चितो जगति हि भारतेऽग्रिम [270]ञ्चमूपतिस्सपदि स किच्चनर्प्रभुः ।
महाशयः किमिह गुणैरुपाहृतः क्षमापतिं ससचिवमैक्षतागतः ।।12।।
विलोकयन् विविधसुखावहोद्यमस्थिराशयं नृवरमिमं च मन्त्रिणम् ।
समेधितप्रमदकुतूहलोऽभवत् सुधीजनः खलु परभावुकप्रियः ।।13।
[271]स शङ्करो जगति गुरुत्वमावहन् यतीश्वरस्सकलबुधादृतस्सुधीः ।
यदादरान्निजवसुधामुपागमतदानमन्नृपतिरसावुपेत्य तम् ।।14।।
तपोनिधिस्स च नृवरेत्र सत्प्रथामुदारतां परमनघां च पाण्डितीम् ।
विनीततामपि च विलोक्य विस्मितो विशेषतः कुशलमनुग्रहं ददौ ।।15।।
[272]महामतिस्स च महिशूरभूपतिर्महीमिमामगमदहीनपौरुषः ।
तदा त्वसौ नरपतिरातिथेयतामुदारतामपि मुदितोऽप्यदीदृशत् ।।16।।
महासदस्स्ययमथ चक्रवर्तिना [273]महामहादिकबिरुदेन सत्कृतौ ।
मनीषिणौ मनुजमणी निजावनीविभूषिणावकलयदात्तकौतुकः ।।17।।
तयोर्गतोस्य तु नृपतेस्सतीर्थ्यता [274]मनर्घधीरवनिसुराढ्यसत्तमः ।
[275]परस्स बाहुजतिलकश्च शिष्यतामिति द्वयोरयमतनोदतिप्रियम् ।।18
[276]कदापि नो पदमिदमश्विरेश्वरादुपाददे महति पुरात्र केरळे ।
सुधीर्न कोप्यत इह केरळास्पदा महाजना जहृषुरुदीतविस्मयाः ।।19।।

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[269] Exhibition.
[270] Lord Kichanor.
[271]शङ्कराचार्यश्श्रृंगेरिमठस्थः ।
[272] The Maha Rajah of Mysore.
[273]महामहोपाध्यायबिरुदम् ।
[274] Narayanan Namboodirippad of Killimangalam.
[275] Godavarma Rajah of Cranganoor
[276] Emperor of India.

[277]ततो नृपश्शिवपुरमण्डनायिते निजप्रियाञ्चितसदने वधूमणिम् ।
[278]सुतां वरार्पितगळसूत्रशोभिनीं विधातुमारभत महोत्सवं नवम् । ।20 । ।
मतेः परं विशदतयाङ्गकस्य वा [279]दधाति या नियतमिहा"म्मणि"प्रथाम् ।
कुमारिकाजनकुलमौक्तिकायितेत्यतोपि वा सकलजनाभिनन्दिताम् । ।21 । ।
विनीतिसत्प्रणयदयोदयादिभिर्मनोगुणैस्समनुकरोति याग्रजम् ।
निजाग्रजामपि सुधियस्स्वयं ययोर्विलोकनेष्वनुदिनमुत्सुकाः खलु । ।22 । ।
[280]तथाविधक्षितिभृदपत्यमंगळ [281]क्रियामहेऽखिलविबुधाधिकारिणः ।
[282] [283]दिगीश्वरास्स्वयमखिलेश्वरश्च नन्वतन्वतादरमधिकोल्लसद्रसाः । ।23
स वत्सरे खलु षडशीतिपूरके महोत्सवो दिवसचतुष्टयं शुभैः ।
[284]विभूषयन् विधृतवधूगुणोऽतनोन्महीपतेः कमपि कृतार्थतोदयम् । ।24 । ।
चिरादयं मलिनजलाकुलाः क्षिती [285]रुपायतस्सुविमलचूर्णिकापयः ।
उपानयन् विविधनिजप्रजारुजा [286]मपायमप्यतुलकृपाभरोऽकरोत् । ।25 । ।
अपूर्वमभ्युदयमनेकधा दधत् क्षिताविति प्रियसचिवादृतो नृपः ।
निमन्त्रितस्सपदि किरीटधारणे स दिल्लितः प्रचलति चक्रवर्तिनः । ।26 । ।

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[277] Trichur.

[278]आत्मनएकपुत्रीम् ।

[279]जलरत्नभूतमुक्तामणिप्रसिद्धिम् ।

[280]राजपुत्री पार्वती च ।

[281]विद्वत्प्रवराः देबाधिपाश्च ।

[282]तत्तद्देशपालकाः इन्द्रादयञ्च ।

[283]महाराजः परमेश्वरश्च ।

[284]सौशील्यादिः गळतलविलासमंगलसूत्रं च ।

[285]यन्त्रविशेषप्रयोगेण ।

[286]रोगनिवृत्तिम् ।

[287]स जोर्जभूपतिरपि पञ्चमोखिलक्षितीश्वराधिप इह सद्गुणाकरः।
स्वकैस्समं सदसि किरीटधारणं चिकीर्षति स्म हि सकलान् प्रहर्षयन्।।27।।
नवोयमुत्सव इति भारतप्रजाधिपैरपि प्रभुतिलकैश्च कौतुकात्।
विनिर्गतं क्षितिपतिरेष चानुगैस्समन्वितस्सचिवमुखैर्विनिर्ययौ।।28।।
अथादिमस्सुमतिषु सप्तमः कुले सहोदरः खलु भगिनीसुतश्च तम्।
चतुर्दशस्सकुतुकमन्वगच्छतां सदुद्यमं नयविनयाविवाञ्चितौ।।29।।
यतीश्वरैस्सुविहितभूर्यनुग्रहः कवीश्वरैर्विरचितभावुकार्थनः।
प्रजेश्वरैः पथिषु वितीर्णसत्क्रियः क्षितीश्वरोनलरथमास्थितो ययौ।।30।।
[288]सुधीमणिस्स खलु विराटराड् स्वयं रथोत्तमावसथमुपेत्य संगतः।
सहानुगैस्सदकुरुतादरादिमं तथाविधः किमु विजहाति तादृशम्।।31।।
[289]तदीयभूतलमथ भूषयन्नितस्ततो रसाद्विहितविलासचङ्क्रमः।
वृतोऽनुगैस्सहभगिनीसुतानुजो नृपोऽन्वमोदत विविधाः परिकृष्तीः।।32।।
[290]स पूजितो जयपुरभूभुजाऽदरा [291]दुपासितः पथि नृवरेण रट्टले।
समासदत् सुखमथ दिल्लिमण्डलं [292]समागमात् पुरत इहाखिलेशितुः।।33
नृपाधिपप्रतिनिधिनात्र सत्कृतो व्यलोकत प्रतिनवसत्परिक्रिष्यम्।
पुरं स यद्यदि वलजित्पुरं पुरा तदा त्वभूत् भुवि मुरजित्पुरं श्रिया।।34।।
श्रिया समं भुवि सदनुग्रहेच्छया समागतं हरिमिव जोर्जमीश्वरम्।
सदारमाहितसकलाक्षिकौतुकं मुदाकुलो नरपतिरैक्षतादृतः।।35।।
तदागतैर्हरिहयसन्निभैर्नृपैः शताधिकैस्सरसमवेक्ष्य सत्कृतः।
यथोचितं स्वयमपि सोभिनन्द्य तानिहावसत् कतिचिदहानि कौतुकात्।।36।।

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[287] George V.

[288] The Maha Rajah of Baroda.

[289] विराटभूतलम्।

[290] The Maha Rajah of Jayapur.

[291] Maha Rajah of Betlam.

[292] चक्रवर्तिनः।

महासदस्यथ मिळितेऽखिलैर्नृपैर्निषेवितस्सपदि स भारतेश्वरः ।
मुदाऽकरोच्छिरसि किरीटधारणं यथावदत्र च बिरुदार्पणं नृपे ।।37।।
[293]समेप्यमुं नृपमथ "ग्वीसीयैयि" वर्णकाङ्क्तिं जगति जनाः प्रमोदतः ।
शशंसुरस्य तु सचिवोप्यधीश्वरादवाप सद्बिरुदमिहाक्षरत्रयम् ।।38।।
तुतोष भूपतिरधिकं स्वमन्त्रिणो गुणार्हणादखिलसमक्षमाहितात् ।
निजोदयादपि निजसेवकोदयः सुखाय यत् सुकृतधियां महात्मनाम् ।।39।।
नृपाधिपाकलितसुवर्णमुद्रणो नृपो क्षयं सदसि समस्तपार्थिवैः ।
अनन्ध्यत प्रथितविशिष्टसद्गुणेष्वनादरः क्व नु जनताहितार्थिनाम् ।।40।।
अनेकधोन्नतिमथ तत्सभान्तरे समेधितप्रमदमवाप्य भूपतिः ।
विधाय चाप्यखिलविधेयमीश्वरानुमोदितस्स्वजनपदान् विनिर्ययौ ।।41।।
हिमालयाङ्कणमनुगैश्शताधिकैर्हिमागमे बत गतवानयं नृपः ।
विनाऽमयं कमपि निवर्तते स्म खल्वमानुषः क्व न महिमास्य वीक्षितः ।।42।।
तथाविधे सुकृतिनि मार्गमध्यगे व्यथाभवत् बत सहसातिसारतः ।
[294]कलेस्तु दुर्ललितमिदं परीक्षितो विलोकनादिव गतमत्यसारताम् ।।43।।
अथाचिरात् समुपनते निजेश्वरप्रियागमोचितकुशलेहि माटभूः ।
कदापि कौतुकमनुपेतमन्वभून्मुदाकुलैः परिलसिताखिलैर्ज्जनैः ।।44।।
पदे पदे विहितविचित्रसत्क्रियैस्तदा मुदारचितशिवार्चनक्रियैः ।
महीक्षितः कुशलसमागमोऽखिलैः प्रतीक्षितः पथिषु जनैः कुतूहलात् ।।45।।
नृपास्थितश्शकटवरो यदाविशन्मुदाकुलप्रदमथ माटभूतलम् ।
तदावनिंस्त्वियमपरेव सर्वतो [295]व्यलोक्यत प्रतिनवरत्नभूषिताम् ।।46।।
विशेषतश्शिवपुरमेत्य संगतामहाजना इति जनताहितैषिणा ।
प्रचोदितश्शकटवरोत्र भूभुजा पुरेऽभ्यदृश्यत दिवसात्ययागमे ।।47।।

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[293] Title of G.C.I.L.

[294]अस्यानुयाविनोर्नृपकुमारबोरेकः परीक्षिदिति प्रशस्यते च ।

[295]श्रेष्ठवस्तूनि ।

दिनेश्वरो जलनिधिसन्निधिं गतो जनेश्वरो जनततिसन्निधिं गतः ।
द्वयोस्तदा किमपि हि निस्तुलं महस्सरागमैक्ष्यत सकलैश्शुभावहम् । ।48 । ।
[296][297]उभौ नृणां मृदुकरयोगतस्सुखौ [298]सुतेजसौ कुमुदविलोपनोदयौ ।
महाजवप्रथितरथौ च सुप्रभा [299]स्त्रयोनुगास्सवितुरितस्त्वसंख्यकाः । ।49 । ।
तथाविधे नृवरमणावुपागते कथा तु का कथमिव केन कथ्यते! ।
प्रथाधिको मह इह येन नेक्षितो वृथा हि तन्नयनयुगं शरीरिणः । ।50 । ।
रथालयाङ्कणभुवि पूर्वमागतैः कुमारकैरुपसचिवैः प्रभूद्वहैः ।
तदा नृपश्शुभनळिकस्वनश्रवक्षणोल्लसन्मुकुळितपाणिभिर्नतः । ।51 । ।
ततो मुहुर्नळिकरवश्रवभ्रमत्तुरङ्गमग्रहणसयत्नसादिके ।
इतस्ततः क्षुभितमतंगजावलीनियन्त्रणस्थिरमतियन्तृदन्तुरे । ।52 । ।
समन्ततः क्षितिपनिरीक्षणोत्सवोच्चलज्जनोत्करधुतराजपूरुषे ।
विनिर्गळद्बहुविधवाद्यनिस्वनप्रकाशितप्रतिनवहर्षसंभ्रमे । ।53 । ।
निजप्रजाकुलनिवहे पयोनिधा [300]विव द्रुतप्रचलितवाहिनीयुते ।
समुल्लसत्यरममृतांशुवत् स्फुट [301]प्रसन्नगुर्नृपतिरवातरद्रथात् । ।54 । ।
महाद्विजैस्सपदि विशिष्य सत्कृतो महीपतिस्तुरगवराञ्चितं रथम् ।
विभूषयत् सह सहजादिभिर्ययौ विलोकयन् विविधशुभोदयं पुरम् । ।55 । ।
मुदाकुलप्रचलितदिग्जनाकुलं परिस्फुरत्पुरुशुभवैजयन्तिकम् ।
परिकृष्तं सुरभिविचित्रमाल्यकैरितस्ततस्सुरुचिरकायमानकैः । ।56 । ।

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[296]बलिहस्तांशवः करा इत्यमरः ।

[297]सुखजनकौ ।

[298]भूलोकसन्तोषपोषकाभ्युदयो नृपः कुमुदबिनाशकोदयस्सूर्यः

[299]माठरादयस्त्रय एवानुगास्सूर्यस्येति सुप्रसिद्धम् ।

[300]परिविचलितसेनामिश्रिते तादृशनदीसंगते च ।

[301]प्रसन्ना वाचो रश्मयश्च यस्य ।

क्वचिद्द्विजोत्तमकृतपुण्यकीर्तनं विनिर्गळत्सुमधुरगानमन्यतः ।
परत्र च प्रचलितवारसुन्दरीसुनर्तनं सुरुचिरचित्रपत्तनम् । ।57 । ।
समन्ततः प्रमदमयं विलोकयन् शिवप्रियश्शिवपुरमत्र संगतान् ।
प्रहृष्टधीस्सकरुणवीक्षणादिभिः कृतार्थयन् स्वगृहमिहत्यमभ्यगात् । ।58 । ।
उपेत्य च स्वसदनमागतान् बहून् स तर्पयन् मधुरवचोनिगुंभनैः ।
विचित्रितैस्सरसकथाभिरध्वनां धृतत्वरः पुनरविशद्गृहोदरम् । ।59 । ।
[302]न विश्रमेस्त्यवसर इत्यथो विदन् दिनेश्वरं सलिलनिमज्जनोन्मुखम् ।
जनेश्वरस्स्वयमपि वीक्ष्य निर्ययौ [303]जलान्तिकं तनुरुचिरांशुकोज्वलः । ।60
कृताप्लवश्शुचिनि जले हिमानिलैर्हृतक्लमस्सुविहितसान्ध्यवन्दनः ।
समक्षैतात्र हि दिवसात्ययश्रियं समस्तसज्जनमहितां हितार्थदाम् । ।61 । ।
समीरणैस्तरळितवारिवीचिकैस्स मालतीमुकुळविभेदचुञ्चुभिः ।
सुधामयैरपि किरणैर्निशापतेर्बुधाग्रणीर्नृपतिरसेवि सन्ध्यया । ।62 । ।
समुन्मिषत्सुरुचिरतारकाञ्चिता पुरः परिस्कुरदरुणांबरद्युतिः ।
न कस्य वा दिनविरतिः परं मुदं जनस्य सञ्जनयति हृद्यया श्रिया । ।63 । ।
महीपतेर्ध्रुवमनुकर्तुमुद्यता यशःछटां दिशि दिशि चन्द्रिका स्वयम् ।
[304]तदाचरद्विहिततमोहतिः क्रमात् समेधितद्युतिरखिलादृतोदया । ।64 । ।
यथा नभस्यलमुडवो ददुर्मुदं निशापतेः परिलसदञ्चितत्विषः ।
तथात्र भूरमणमणेः प्रदीपिका विशेषतः प्रमुदितपौरदीपिताः । ।65 । ।
महीपतेर्न हि परमत्र दीपिका [305]मुदेभवन्नलमनलौषधक्रियाः ।
अपि क्षणं बहुविधवाणपुष्पकाद्युरुत्विडुज्ज्वलनविचित्रितांबराः । ।66 । ।

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[302]अत्र रविनङ्घविशेषणयौर्विभक्तिविपरिणामेनान्वयः कर्तव्यः ।

[303]वस्त्रं रश्मिश्च ।

[304]तिमिरविनाशः अज्ञाननिवृत्तिश्च ।

[305]अनलचूर्णप्रयोगाः Fireworks.

अवेक्ष्य तान् विविधरसान् जनोद्यमान् नृपाग्रणीस्सह धरणीसुरोत्तमैः।
प्रहृष्टधीस्सुविहितमृष्टभोजनः पुरेत्र तां ससुखमयापयन्निशाम्।।67।।
परेह्न्यसावुवसि कृतासेचितक्रियः पुरोत्तमं निजपथ पूर्णसंज्ञकम्।
उषर्बुधाञ्चितशकटेन निर्ययौ पथि प्रजावलिभिरुपार्चितो नृपः।।68।।
उपेत्यतन्मुदितजनौघसंकुलं समन्ततो विहितपरिक्रिष्यं पुरम्।
पृथक्पृथक्क्षितिसुरपौरदिग्जनैस्स सत्कृतोविशदखिलान् प्रहर्षयन्।।69।।
निशम्य चाभ्युदयकथामनेकधा निशाम्य च प्रणतमिमं पदाङ्कणे।
मुदाकुलस्सपदि महीश्वरीजनो ननन्द मातृवदवनीभुजादृतः।।70।।
वियोगविह्वलमनसः पदाश्रितान् वयोधिकानपि च जनान् यथोचितम्।
विलोकनादिभिरनुमोदयन्नयं नृपोऽखिलैरधिकमनन्दि वन्दितः।।71।।
विदेशसञ्चरणमघैकमूलमित्यनुस्मरन्नयमथ वैदिकाशयम्।
अनुष्ठितैरविकलमन्यदुश्चरैश्शुभव्रतैरधिकविशुद्धतां दधौ।।72।।
अथादृतैरनशनजागरादिभिः कृशागमप्यविकलधीरधीगुणम्।
अवेक्ष्य ये नृपमनमन्नमीभिरप्यवाप्यताधिकशुचितोदिताद्भुतैः।।73।।
त्रयीश्वरं पुनरयमेत्य भक्तितस्समर्च्य तं वसु बहु तत्पदेर्पयन्।
महोत्सवं कमपि पुरेऽत्र नूतनं प्रवर्तयन् मनसि कृतार्थतामधात्।74।।
चिराय विरहाकुलां कनकशैलसोधश्रियं स
लालयितुमुत्सुकस्तदनु सादरं निर्ययौ।
असावपि विलासतः पवनलोलवल्लीमिषात्
प्रसारितकरेव तं द्रुतमवाञ्छदालिंगितुम्।।75।।
आसाद्य प्रतिनवभूरिभूतिरम्यं सौम्यं तन्मुदितकळत्रपुत्रमित्रम्।
हेमाद्रेरुपरि स विष्फुरत् पुराग्रयं तेजस्वी भुव इव दीपतामतानीत्।।76।।
कृत्यान्यालोच्य कुर्वन्ननुदिनमुचितान्यर्चयन् विष्टपेशं
मित्राण्यादृत्य पश्यन् मुहुरपि करूणालोकमार्तेषु तन्वन्।

अत्याचारान्स धुन्वन्नपदयमुचिताचारनिष्ठांश्च धिन्व–
न्नत्रावात्सीदमात्योदितमहितनयान् मानयन् मानवेन्द्रः।।77।।

इति श्रीरामवर्मविजये नव्यकाव्ये

सम्राड्समागमो नाम अष्टमस्सर्गः

।।समाप्तः।।

।। नवमः सर्गः ।।

विस्मयाय जगतां जनेशितुस्तस्य कोपि महिमा व्यजृंभत ।
[306]यत् सदापि सकलैस्सुदुर्लभां भूतिमावहति माटभूजनः ।।1 ।।
विद्ययात्र बहुधोन्नतिं गता नित्यमाकलितनिस्तुलोद्यमाः ।
[307]स्तुत्यतां दधति येऽभियन्ति ते सत्यमेव परितोप्यसंख्यताम् ।।2 ।।
बालका इव च बालिकाः पृथक् पाठमन्दिरवरेष्विहापठन् ।
आमरीमपि च कैरळीं गिरं हूणवाचमनुसृत्य सर्वतः ।।3 ।।
नामतोप्यवलतां गताः स्त्रियो ज्ञानतोऽतिबलतामुपागताः ।
आनता अपि तनुष्वपोषयन्मानतो मुहुरनेकधोन्नतिम् ।।4 ।।
अप्यहो शिशुजनोदिताधिकां शुद्धिमाप सरसा सरस्वती ।
विज्ञतास्ति मिथुनस्य चेन्न किं सद्गुणः स्पृशति तत्प्रजास्स्वयम् ।।5 ।।
राजनीतिगणितागमावनीसंविभागचरितादिबोधतः ।
इद्धयौवनदशाश्च मानुषा [308]वृद्धभावमगमन्निहावनौ ।।6 ।।
बालिकापठनमन्दिरेष्वगात् पाठने विषयतां विशेषतः ।
गानरीतिरुचिता यतोऽबलाः पाटवं निखिलमोहनं दधुः ।।7 ।।
साहितीसहितगीतिरूपकं भारतीकुचयुगं दिने दिने ।
माटभूवलयवासिनां सदास्वादनीयरसतामुपाययौ ।।8 ।।
सूरयस्सुदृढपाठनोद्यमा बालकाश्च पठनैकलालसाः ।
माटभूतल इवान्यतस्तु नेत्यूढकौतुकमथोज्जगुर्ज्जनाः ।।9 ।।

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[306]यस्मात् कारणात् ।

[307]तेषां संख्या न केनापि गणयितुं शक्येत्यर्थः ।

[308]ज्ञानवृद्धत्वम् ।

विद्ययैवमनवद्यया ततः सद्य एव जनिताश्च सद्गुणाः।
सज्जनस्य कुतुकं पदे पदे [309]सज्जमत्यकलयन्ननुत्तमाः।।10।।
केरळीयवनिता तु केवलंकेळिभूर्विटजनस्य नैकधा।
इत्यकीर्तिमलुनाच्चिरोदितां स्तुत्य एष नवशिक्षणक्रमः।।11।।
कामिनीजनमुखावलिः पुनः क्ष्मातलेंऽबुजतुलामलं दधौ।
अन्यपूरुषमुखेन्दुदर्शने सन्निमीलनमवाप यत् स्वयम्।।12।।
भूसुराश्च परितो निजोचिताचारपालनपरा विरेजिरे।
[310]आसुरीं यदिह वृत्तिमेष न क्षोणिपोऽसहत कैटभारिवत्।।13।।
सत्कृतिं स्वयमसन्कृतिं नृपस्सद्य एव सकलां विलोकयेत्।
दृष्टिरस्य खलु तादृशी बतेत्यौज्झिदुष्कृतिरतिःखलैरपि।।14।।
नन्द्यमत्र ननु निन्द्यमेव वा कर्मयद्यदतनोद्यदातु यः।
तेन तत्तदुचितं फलं तदैवान्वभूयत नृपोपकल्पितम्।।15।।
दण्डितोपि नृवराज्ञयेति तं दण्डमस्तविशयं जनोऽग्रहीत्।
सूनवो हि जनकस्य पाणिना [311]ताडनेऽपि विमतिंन तन्वते।।16।।
सन्तु वात्र शतशोधिकारिणः किन्तु नीतिनिपुणो नृपाशयः।
लेशतोपि न विभिद्यते क्वचित् केन वापि नियमाध्वगामिना।।17।।
केषुचिज्जनपदेषु सत्प्रभून् दूषयन्ति खलु सेवकाः खलाः।
हा वतैभिरदयं मुहुर्जनः पीड्यते च विवशीकृतेश्वरैः।।18।।
अस्य तु प्रकटतेजसः प्रभोस्सेवका यदि सदोषमानसाः।
ते भजन्त्यचिरतोऽपदोषतां स्वामिसच्चरितसक्तचेतसः।।19।।

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[309]एभ्यः परं उत्तमा न विद्यन्त इति सकलोत्तमाः।

[310]निकृष्टां असुरसंबन्धिनीं च।

[311]लाळने ह्यनुमतिं कुर्वन्त्येव।

दारसूनुसचिवादियोगतो निन्द्यतां दधति केचिदीश्वराः।
योगतोस्य तु समेनुगास्स्वयं नन्द्यतां दधति सर्वतस्सताम्।।20।।
द्यूतकेळिमृगयावधूरसैःप्रायशो विपदि कृष्यते नृपः।
धीर एष तु वशीचकार तानीदृशं जगति कर्षतीह कः।।21।।
प्रायशः क्षितिपदर्शनं सदा दुर्लभं खलु महात्मनामपि।
अत्र पार्थिवदिदृक्षयैत्य कः प्रत्यगात् स्वयमलब्धवाञ्छितः।।22।।
केचन क्षितिभुजो हि मन्त्रिषु न्यस्तभूतलभरा उदासते।
स्तुत्यमन्त्रिवरसंहितस्त्वयंकृत्यजातमतनोदतन्द्रितः।।23।।
स्वेच्छयेव निजकार्यमन्तिके निर्द्धनैरिव धनाधिकैरपि।
नित्यमेत्य विनिवेद्यते यतः क्षित्यधीश इह सर्वतस्समः।।24।।
श्रावितात्तुवचसोऽमुनादरात् ग्राह्यमेव हि विविच्य गृह्यते।
किन्नु दुग्धजलयोर्विवेचने [312]मन्दतां भजति राजहंसकम्।।25।।
पक्षपात इह भूभुजां सुहृत्स्नेहतो भवति दूषणं च तत्।
[313]अस्य चान्वहमुदेति स स्फुटं सद्गुणैकमनसस्तु भूषणम्।।26।।
अन्यदेव सकलं महीपतेरस्य भूभरणनीतिनैपुणम्।
अन्यराजपदसेविभिर्जनैरन्ववैक्ष्यत मुदाऽतिविस्मितैः।।27।।
अस्य रक्षणविधेः पुरेक्षिता माटभूमिरियमत्र पश्यताम्।
देहिनां सपदि केयमित्यदात् कामपि प्रकटकौतुकां मतिम्।।28।।
पाठमन्दिरवराण्यनेकधा नूतनानि परितः परे पदे।
आबभुर्जनविबोधमादधु[314]यानि जातिमतभेदमन्तरा।।29।।

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[312]हंसविशेषं राजश्रेष्ठं च।

[313]गुणेष्वेवास्य पक्षपात इति भावः।

[314]अस्मिन् समर्थ।

पुस्तकाकलितहस्तपल्लवाः सुप्रभांबरशिरस्त्रकञ्चुकाः ।
बालकाः पठनमन्दिरोन्मुखास्तत्र तत्र मुदमादधुस्सताम् ।।30।।
यौवनोदयविलासपेशला अप्यधीतिनिरताश्शुभांबराः ।
योषितश्च सुभगास्सपुस्तकाः पश्यतां पथिषु कौतुकं ददुः ।।31।।
धर्मवैद्यनिलयास्ततस्ततो निर्मिताश्च बहुधा विरेजिरे ।
मर्मविद्धतनवोप्यवाप्य यान् शर्य सिद्धमिति मन्वते जनाः ।।32।।
उन्नताधिकृतमन्दिराणि सच्चित्रशिल्पसुभगानि कुत्रचित् ।
नव्यभव्यसुषमाञ्चितान्यदुस्स्वर्विलोकनसुखान्युपेयुषाम् ।।33।।
जीर्णतोद्धृतिविसृत्वरश्रियः [315]क्षेत्रमुख्यनिवहास्ततस्ततः ।
आश्रितेष्टफलदानविश्रुताः काश्यपीवलयमन्वभूषयन् ।।34।।
स्वैरमत्र समयानुरोधतस्सञ्चरन्तमनलोज्वलं रथम् ।
सत्पर्यकरवमेतव भूपवद्वीक्ष्य सन्तुतुषुरध्वगाः परम् ।।35।।
मारूताहतपयोदवज्जवाद्राजमार्गपटलीषु दूरतः ।
सञ्चरत् किमपि मेघसंज्ञकं [316]वाहनं च सकलैर्विलोकितम् ।।36।।
दूरतोपि खलु यान्त्रिकाध्वना नीयमानमनुभूयते स्म तत् ।
चूर्णिकांबु सकलैश्च दुर्जलव्याकुलेषु विषयेष्वहर्निशम् ।।37।।
[317]सारसत्वविसरोदयाञ्चिता[318][319]स्तीर्थयोगसुभगा रसोज्वलाः ।
दीर्घिकाश्च विविधास्ततस्ततो राजकीर्तिवदितश्चकाशिरे ।।38।।
यत्र यत्र गतमत्र भूतले तत्र तत्र च विचित्रसत्फलम् ।
मर्त्यनाथमतिनैपुणं बुधैनित्यमैक्ष्यत समस्तवस्तुषु ।।39।।

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[315]विशिष्टदेवालयासमूहाः प्रशस्तकेदारनिवहाश्च ।

[316] Motor Car

[317]गुएररणिरकमत्स्यादिजलजन्तुसम्पन्नाः सारभूतसत्वगुणविलासोदयश्लाघ्याश्च ।

[318]जलावतरसंयोगरम्याः सामाद्युपायप्रयोगमहिताश्च ।

[319]शुचिजलदिलासाञ्चिताः रसवदुज्वलाश्च ।

विश्ववैशसवनं मुहुर्दहत्यग्नितुल्यमहसि क्षितीश्वरे।
शश्वदेनमनुसृत्य मन्त्रिणा शिश्रियेऽत्र पवनस्य धूस्स्वयम्।।40।।

धीरता च करुणा रसार्द्रता शूरता चतुरता च कर्मसु।
श्रीरता च मतिरुल्ललास हि स्वामिनीव सचिवेप्यनारतम्।।41।।
अस्ति नूनमनुरूपता गुणैरत्र मन्त्रिणि महीपतेरिति।
विस्तृतोरुकुशलोद्यमैर्जनैर्नित्यमाप्यत नृपानुमोदनम्।।42।।
[320]माऽटतीह परितस्सदेत्यसौ माटभूमिरुचितार्थसंज्ञताम्।
आददे समवति क्षितीश्वरे रामवर्मणि सुमन्त्रिसेविते।।43।।
क्षित्यधीशमतकृत्यमादरान्नित्यमाचरति मर्त्यमण्डले।
तापदा हि विपदोत्र धार्मिकात् भूपतेरिव भयादपासरन्।।44।।
नीतिषु प्रविसृतासु नूतना[321]स्वीतयः क्षितीमिमां न पस्पृशुः।
भूतयः परमुपर्युपर्यतिप्रीतयश्च सुतनेष्वधुः पदम्।।45।।
निस्स्वता नियतमस्य भूतला[322]न्निस्सृता क्वचिदनीक्षितास्पदा।
यत्स्ववृत्त्युचितकर्मतत्परो दृश्यते स्म खलु सर्वतो जनः।।46।।
शल्यतां भुवि चिरं वहन् समंगल्यतां कलिरिहाप भूतले।
कल्यशीलगुणभूपयोगतः [323]कल्यतां हि भजते खलोप्यलम्।।47।।
उन्नताधिकृतिरन्यदेशजे सन्निधीयत इतीह निश्चयः।
अन्यथाऽशु विहितः पदेत्र खल्वन्वहं यदुदितास्सुपण्डिताः।।48।।
वैद्यकर्मणि वनावनक्रमे विश्रुतासु नयपद्धतिष्वपि।
भूरिशः पृथगधीतिनः परं पूरिताशमिह भूपतिं व्यधुः।।49।।

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[320]लक्ष्मीः संचरति।

[321]अतिवृष्ट्यादिदोषाः।

[322]अत्र स्थलमलब्ध्वा यत्रकुत्रापि निर्गतेत्यर्थः।

[323]श्लाघ्यत्वं "राजा कालस्य कारणम्" इति कालनियामकत्वं राज्ञ एवेत्याशयमनुसृत्येयमुक्तिः।

उच्चयांगलपरीक्षयाऽभितो हृद्यया च विनयश्रियात्र कः।
स्तुत्यतां न गमितोस्य भूपतेर्भृत्यतामुपगतेषु सूरिषु।।50।।
स्वप्रजानिवहसत्फलोद्यमान् वीक्ष्य भूपतिरनन्ददुच्चकैः।
आत्मसौख्यफलकान् नृपोद्यमांस्ताः प्रजाश्च तुतुषुर्विलोक्य तान्।।51।।
यादृशो प्रकृतिवत्सलो नृपः प्रातिमासु जनतास्वदीदृशत्।
तादृशीमनुदिनं जनास्स्वयं स्वामिभक्तिमपि नन्वदीदृशन्।।52।।
सत्क्रिये नरवरे च ये गुणाः सत्प्रजासु च पुराणतश्श्रुताः।
तेऽखिलास्स्पदि माटभूतले लोकदर्शनपदं जगाहिरे।।53।।
रामचन्द्रनळधर्मजन्मनां रामवर्मणि न साम्यसंशयः।
प्रेयसीवचनमक्षकेळिमप्येष नाद्रियत यत् कदाप्यलम्।।54।।
कार्तवीर्य इव कीर्तनीयता [324]पार्थिवेऽत्र परमर्जुनप्रथे।
यद्यपि द्विजकुलोत्तमस्य गां नैष कर्षति ददात्यपि स्वयम्।।55।।
सुस्थितः कनकशैलमन्दिरे दृष्टिपातमभितः प्रवर्तयन्।
अप्यमुष्य तुलना हरिः कथं [325][326]गोत्रभिद्व्रजति गोत्रपोषिणः।।56।।
पूर्ववन्निजकुटुंबलाळिने पूर्णवेदनिलयेशसेविने।
पूरुषेन्द्रमणये स्म रोचते पूर्णगेहवसतिश्च भूभुजे।।57।।
कार्ययोगवशतोऽन्तरान्तरा स्वीयमूलपुरमेत्य वंशजान्।
आदरेण परितोषयन् मुदा मेदुरेण मनसात्र चावसत्।।58।।
नित्यमेत्य निगमेशमस्म्यहं भृत्य इत्यनुभजन् पदाङ्कणम्।
स्तुत्यकीर्तिरधिनोन्निजं कुलं कृत्यमत्युचितमाचरन् सताम्।।59।।

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[324]धवळयशसि अर्जुनाख्याप्रसिद्धे च।

[325]पर्वतभेदी।

[326]वंशपर्द्धनस्य।

नन्दनं मनसि तं वयोधिको नन्वमन्यत महीश्वरीजनः।
तत्पदोपचरणेन यत् स्वयं धन्य इत्यवनिपोऽतनोन्मतिम्।।60।।
पुण्यदर्शनमनन्तरोद्भवाः पण्डितं गुरुमधीतितत्पराः।
मन्वते स्म सुहृदं सुधीजनास्तं नरेन्द्रमखिलार्थ्यवैभवम्।।61।।
नर्मसख्यमकरोत् सुहृज्जनेष्विष्टदत्वमतनोदिहार्थिषु।
आश्रितेषु परमीश्वरत्वमप्यैक्षि कस्य कुशलायनं न सः।।62।।
स्वीयवंशतरुणीषु संस्कृतस्यैव पूर्वमभवत् प्रचारणम्।
नैव युक्तमिदमित्ययं ददौ [327]तास्वथांगलगिरां च शिक्षणम्।।63।।
कालमेतमनुसृत्य कन्यकास्ताश्च राजकुलजास्ततोऽपठन्।
आदितेयगिरमादितस्तथेवांगलेयगिरमप्यनिन्दिताम्।।64।।
ज्ञानतोपि वयसा च वृद्धता[328]मागतान् द्विजगुरूनवाप्य ताः।
भूपतेर्मतमवेत्य नूतनां पाठरीतिमपि बाढमाददुः।।65।।
एवमत्र महिते नृपान्वये देवगीरिव युरोपगीरपि।
[329]आपदास्पदमिति क्षितीश्वरीः प्राविशन् प्रतिनवा विभूतयः।।66।।
स्त्रीकुलेष्वसुलभं वचस्यभूत् पाटवं किमपि सौभगं तनौ।
भावतश्च मधुरत्वमित्यतीवावहन् कुतुकमास्वथो बुधाः।।67।।
राजमान्यकुलयोषितः क्रमात् भ्राजमाननवबोधसम्पदः।
भाविकालकुशलाय हि स्युरित्याकलय्य मुमुदे महाजनः।।68।।
[330]विद्यया हि विजयोऽखिलादृतोस्यानुजन्मभगिनीसुतैरपि।
आप्यते स्म बहुधात्र येऽवनौ कुर्वते च कुशलं नवोद्यमैः।।69।।

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[327]आंगलभाषाध्यापनं च राजकुमारीष्वादिष्टवानित्यर्थः।

[328]तासामध्यापने हि वयोधिकविप्राणामेव गुरुत्वं योग्यम्।

[329]इतीत्यत्र हेत्वर्थे।

[330]एवमासां परिष्कारोदयादेतत्कुमारीणामिदानीन्तनापेक्षयापि गुणोत्कर्षः सम्भावनीयः खलु।

[331][332]आदृतो हि भगिनीसुतोस्य कोप्याकुलान् विषभयैर्विशेषतः।
पालयन्निह नरेन्द्रतां द्विधा [333]व्यातनोति सुकृती सनामकः।।70।।
सूनुरस्य च सुधीरधीतितस्स्वैरमांगलगिरं विशेषतः।
शैयशवेपि विजयी वशेऽकरो दीदृशामसुकरं नहीक्ष्यते।।71।।
सुश्रियोस्य तनये च हृद्यया विद्ययाऽपि विनयश्रियाञ्चिते।
कस्य नात्र सुधियः कुतूहलं विस्मयं च तनुतस्सदादृते।।72।।
सनामकः कश्चन भागिनेयः क्षमापतेरस्य परीक्षयागात्।
[334]कलागुरुत्वं विरूदं किलैत[335]न्नृपालवंश्यैरनवाप्तपूर्वम्।।73।।
पश्यन्नेवं विशेषात् कुशलमनुदिनं भूतलेप्यन्वयेस्मिन्
पुष्यन्नानाविलासं प्रतिनवमहिमोल्लासनिर्लूनदोषम्।
शश्वत् संस्तूयमानस्सकलकविकुलैस्साधुसम्प्रीतियोगा–
त्तुष्यद्भिः क्षोणिपालस्स हि सचिवमणिप्रीणितोऽरक्षदुर्वीम्।।74।।

इति श्रीरामवर्मविजये नव्यकाव्ये
विविधकुशलोल्लासो नाम नवमस्सर्गः
।।समाप्तः।।

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[331]एतदग्रजायाः कोच्चिकावाख्यराज्ञ्याः प्रथमपुत्रत्वादनितरसाधारणप्रतिभाशालित्वाच्चास्मिन्नादरविशेषः।

[332]विषचिकित्सायां विविधकलास्वप्यस्य पाटवमनिर्वचनीयम्।

[333]केरळयां कोच्चुण्याख्यया सुप्रसिद्धस्याप्यस्य विधिवदर्पितं नामधेयं रामवर्मेत्येव।

[334]ए.ए. परीक्षामुत्तीर्णवानित्यर्थः।

[335]एतत्परीक्षोत्तीर्णेषु राजकुमारेष्वयमेवादिम इति भावः।

।। दशमः सर्गः ।।

अवनीमेवेमवत्यवनीश्वरे विनयशालिनि सत्सचिवान्विते ।
जनपदावलिरत्र तु नाकता मुपगतापगताखिलदुःस्थितिः ।।1 ।।
भरतभूमिरशेषजनादृता भृगुजभूरियमत्र विशेषतः ।
इह च माटमहीति निशम्य सादरमिता रमिताश्च सुदूरगाः ।।2 ।।
क्वचन धूमरथागमनोदितः [336]क्षितिपरिष्कृतिसञ्जनितः क्वचित् ।
नृवरमार वनावनजोन्यतो धनचयो न च योञ्चति गण्यताम् ।।3 ।।
पठनपाठनपाटवशालिभिर्विविधबालकपाठकतल्लजैः ।
शुशुभिरे परितः पठनालयाः क्षितिभृतार्तिभृतादरमीक्षिताः ।।4 ।।
नृवरशासनतो भुवि पत्रिका [337]वहनकृत्यरतैरधिकारिभिः ।
अधिकदूरमनायि धनादिर [338]प्यरमितोऽरमितोत्र जनेषु कः ।।5 ।।
विपुलशैलवनोदरतः क्वचित् प्रगुणदारुचयान् समुपानयन् ।
शकटराडतनोदनलार्चिषा विचलितोऽचलितोच्चपदां श्रियम् ।।6 ।।
[339]तत इतो वत जन्ममहीश्वरैः प्रभुभिरत्र चिराय विमर्दिताः ।
नरपतिर्जनता बहुधाधिनोन्नियमतोयमतोर्थ्ययशा वभौ ।।7 ।।
निजभुवोपि यथेच्छमितस्ततो वितरणे, निपुणेष्वथ जन्मिषु ।
मदविदूषितहृत्स्वपि तेष्वभूत् सुजनता जनतापहरी क्रमात् ।।8 ।।
द्रविणलक्षशतौघचयव्ययैः क्वचन साध्यतयात्र विनिश्चिते ।
जलधिपोतपथेप्ययययमुद्यमं व्यतनुतातनुताण्डवभूश्रियः ।।9 ।।
यदि स माटमहीशमहापुरीं जलधिपोतपथस्समुपागतः ।
अळकया किमतः परमुल्लसद्विभवया भवयाच्यशुभश्रिया ।।10 ।।

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[336] Setlement.
[337] Officers of Anchel department.
[338]सर्वेपि जनो रमित एवाभूदित्याशयः ।
[339] Land Lords.

भरणतोस्य यशस्विनि वत्सरे सपदि सप्तदशेथ विनिर्गिते।
वयसि षष्टितमे नृपतिर्मुदा पदमदादमदार्तिनिषूदनः।।11।।
सुचिरमत्र कुले नृवराः पुरा न खलु पस्पृशुरर्थ्यमिदं वयः।
इह नृपेस्य तु पूर्तिरिति स्फुटं धृतरसा तरसा जनतोज्जगौ।।12।।
तत इतो मिळितेषु सदस्सु किं शुभमपूर्व इहेश्वरजन्मभे।
तनुम इत्यसकृत् सुधियस्ससंमदममंदममंसत संगताः।।13।।
अवनिभृज्जननर्क्षशुभोदये विविधवित्तचयव्यय उत्सवः।
अभवदत्र नृणां यदितः कृता क्षितिरनीतिरनीतिजनोज्झिता।।14।।
कतिचिदर्थिजनौदनदापनं दिशि दिशि क्षितिवल्लभजन्मभे।
विधिवदत्र विधेयमिति स्फुटं निजगदुर्जगदुज्ज्वलसद्गुणाः।।15।।
सकलदेवकुलार्चनसत्क्रियाः परित एव तदात्र महीतले।
वितनुमो वयमित्यवदन् जगत्कुशलकौशलकौतुकिनोऽपरे।।16।।
भुवि महोपि नृपोपि बतेदृशोदृढमपूर्व इति स्मृतयेस्य तु।
प्रतिकृतिः प्रगुणात्र निधीयता [340]मिति परेऽतिपरेण हृदाऽब्रुवन्।।17।।
विविधमेवमुपाहितनिश्चयैरधिकृतैः प्रभुभिश्च महाजनैः।
प्रकटिताजनि राज्ञि कृतज्ञता [341]सुकृति सा कृतिसार्थनमस्कृते।।18।।
जनपदेष्विति निस्तुलमुद्यमं नृपशुभार्थिजनौघ इहातनोत्।
जनपतिश्च धनेश इवातनोद्व्ययमतिं यमतीन्द्रमुशन्त्यतः।।19।।
कनकरूप्यकरत्रविवर्षणं नरवरांबुधरेऽत्र चिकीर्षति।
मुखरभावमगुर्बुधचातकानवरसा वरसारगिरस्स्वयम्।।20।।

[340]इतरवस्तुचिन्तारहितेन।

[341]शुभकर्मकारिणि।

बहुशुभेऽथ महे भरतावनिन परमत्र कुतूहलशालिनी ।
[342]यत युरोपधरिबयपि भूमिपस्स हि तदाहितदानलसद्यशाः ।।21 ।।
सचिवपुंगवशासनतोथ पुर्यवनिखण्डशताधिकृतोनुगैः ।
सह समाहितचित्तमुपेत्य सन्यदधतादधतापि महोद्यमान् ।।22 ।
द्विजमणींश्च बुधान्नृपतीनिहाजिगमिषून् समवेक्ष्य परिष्कृतैः ।
नवगृहैस्समभूष्यत सत्प्रभाविहसितैर्हसितैन्द्रपदैः पुरी ।।23 ।।
तत इतश्च महार्हपदार्थसंभृतमहासदनोद्यतपूरुषा ।
सपदि सा तु पुरी कुतुकं मनस्यदित मोदितमोहितवीक्षका ।।24 ।।
परिनिपीय नृपर्क्षकथासुधां श्रुतिसुखां विबुधा विधुताधयः ।
तत इतोत्र हृतास्तरसाऽमिळन्नवनिपावनिपावनसद्गुणैः ।।25 ।।
क्षितिसुराढ्यवरैर्विविधैर्द्विजैः प्रभुजनैरपि पूर्णपदाङ्कितम् ।
पुरमपूर्यत पुण्ययशश्श्रिया प्रतिभयाऽतिभया च विभूषितैः ।।26 ।।
प्रणयपत्रिकया कतिचित् परे निपुणदूतमुखेन च सन्निधिम् ।
तनुभिरेव च केपि नृपा व्यधु [343]स्सरसमार समाकुलतां जनः ।।27 ।।
तदनु केचिदितो धनलिप्सया कतिचिदस्य महस्य दिदृक्षवा ।
अथ परे तु पुरेत्र बुभुक्षया ससमगं समगंसत सर्वतः ।।28 ।।
धनुषि मासि चलत्यथ वत्सरे पुनरशीतितमेऽष्टयुतेत्र सः ।
[344]पुरहरर्क्षमहः किमवेत्य सन्नृवरभं वरभं तदुपासदत् ।।29 ।।
उषसि यत्र महे शिशिरातुरानपि वरान् शयनेषु विहाय हा ।
परिरमन्ति जलेष्वबलाः कुचैः कमलकोमळकोरकसप्रभैः ।।30 ।।

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[342]आंगलभूमिः ।

[343]प्राप ।

[344]आर्द्रामहोत्सवः प्रत्यब्दं धनुर्मासि कैरळ्येष्वाद्रियमाणः तत्प्रकारमथातः परमष्टाभिः श्लोकैर्विवृणोति ।

सलिलताडनगानकळस्वनैस्सपदि तान् सुखयन्ति वियोगिनः।
अपि वधूमणयश्श्रवणोचिता नवसुधा वसुधासु विकीर्य ताः।।31।।
दिनमुखे विहिताभिषवाश्शिवार्चनरता ललनाश्शुभदर्शनाः।
अहनि चानशनव्रतकर्शितास्समयमामयमान्द्यमृतेऽनयन्।।32।।
युवतयोत्र समेत्य मुहुश्चलत्कुचनितंबभरावनतांगकाः।
विसृतगीतसुधाः परितोष्य तं भुवि हरं विहरन्ति परं स्म ताः।।33।।
करविघट्टनगानरसाञ्चितैर्विलसितैरिह नृत्यकलाविधौ।
युवमनांस्यहरद्युवतीततेः कळकळोळकलोलमुखश्रियः।।34।।
नियमनर्तनगानरसालसाः फलकुलैश्च पयोभिरुपास्य ताः।
प्रणयिता परमत्र महे दिनैस्त्रिचतुरैश्चतुरैः प्रकटीकृता।।35।।
इह महे निशि केळिरतात्मनां मृगदृशां किमु खेदजिहीर्षया।
अविकला हि कला न सुधारुचौ रुरुचिरे रुचिरेण न रोचिषा।।36।।
सपदि चन्द्रिकया विशदीकृते सकल एव महीतलमण्डले।
सुकृतिनो व्यहरन् विगळत्कळाक्षरवधूरवधूतमनोव्यथाः।।37।।
हरनृपर्क्षमहामहयोस्तयोः पुरत एव पुरेत्र पुरोहितैः।
[345]समचलन् विहिता दुरितावलीदरणदा रणदाक्ष्यजुषः क्रियाः।।38।।
हरशुभक्षमिशाहितजागरैरिह महे स्म रसात् प्रतिपाल्यते।
सकुतुकै रमणीरमणैः पुनर्वसुदिनं सुदिनं भुवनस्य तत्।।39।।
अथ समाविरभूद्दशमाद्दिनात् परमरं तदुषोत्र हि मासि यत्।
समतनोद्द्विविधानि शुभानि सच्चरितपूरितपूर्णपुरोदरे।।40।।
महितमर्दळशंखशुभस्वनो नळिकनिर्गतनिस्स्वनमूर्च्छितः।
प्रविसृतस्स पुरेत्र शनैस्सुरभ्युपवने पवनेन च वीजितम्।।41।।

[345]पापविनाशने पापविनाशकर्मकार्यमल्पोत्पादने च समर्था इत्यर्थः।

कुसुमकोरकभेदनलम्पटो विट इवैष विलासिजनप्रियः ।
मरुदसेवि जडोप्यखिलैर्धृतिं विकलयन् कलयन् बहुसीत्कृतिम् । ।42 । ।
नरवरर्क्षदिनोदयकौतुकात् किमिव पक्षिकुलैः परितस्स्वयम् ।
विधुतमान्द्यमकूजि कळस्वनैरविकलं विकलं च विधोर्महः । ।43 । ।
तदनु वन्दिन एत्य यथोचितं मनुजनाथवरं तमबोधयन् ।
नुतिवचोविसरैश्श्रवणामृतोत्किरपदैरपदैन्यपदाश्रितम् । ।44 । ।
नयनिधे जय रात्रिरियं गता नयनमुन्मिषतु श्रयतु श्रियम् ।
शयनमत्र हि नाथ निषिध्यते सुकृतिभिः कृतिभिन्नमनोमलैः । ।45 । ।
जयति देव यशस्तव येन संनिहतनैपुण एष निशाकरः ।
वहति सम्प्रति हन्त विवर्णतां [346]जगति कोऽगतिको न जडात्मसु । ।46 । ।
अवसरेत्र नरेश्वर वज्रिणोदिशि सरागमुदेति मुदे नृणाम् ।
दिनकरोदयशंसि शनैश्शनैः किमपि धाम पिधानहरं दृशाम् । ।47 । ।
विलयमेत्यधुना द्विजराडतः [347]कुमुदमेति तनुत्वमनुक्षणम् ।
द्विजकुलेश तवाशु विबोधतस्सुलभतां लभतां सुखमाशु तत् । ।48 । ।
विरळदर्शनतारकमंबरं मलिनदीपकुलं च महीतलम् ।
[348]उभयमप्यधुनाऽप्रभराजकं समतया मतया बत लक्ष्यते । ।49 । ।
तदिह तत्परसं जहिहि क्षणादुदितराजकतां भजतां क्षितिः ।
[349]वचनमेतदसाध्वपि सत्सुधीजननुताननुतापदमस्तु नः । ।50 । ।
सरसविनयमेवं वन्दिनां वाग्विलासं नरपतिरूपश्शृण्वन्नर्थ्यमुत्थाय शीघ्रम् ।
दिनमुखकरणीयं कृत्यमादृत्यं सम्यक् जनिदिवसविधेयं कर्तुमभ्युद्यतोभूत् 51

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[346]मूढधियस्सर्वेपि क्रमेणाशरणा एव भवन्तीति भावः ।

[347]कुमुदस्य निष्प्रभतवं भूलोकसन्तोषस्य विरळत्वं च लक्ष्येते इत्यर्थः द्विजराडि लयजनितमसुखं द्विजकुलेशस्य हि विधोधान्नश्येदेवेत्यवधेयम् ।

[348]चन्द्रो नृपश्च ।

[349]कविप्रार्थनाप्यत्र व्यज्यते ।

सत्पात्रेषु श्रीविशेषार्पणोत्सुकं पृथ्वीशं तं वीक्ष्य किं कर्मसाक्षी ।
भिन्दन् भिन्दन् दुस्तमस्तत् समस्तं प्रतयक्षोभूत् स्वं करं सम्प्रसार्य ।।52 ।।
अथाखिलोर्वीतलवासिलोचनैर्निपीयमानागरुचिर्नरेश्वरः ।
पुरश्चरैश्चानुचरैस्समादृतस्त्रयीशसेवार्थमगात्तदालयम् ।।53 ।।
अखिलसुखदे राजन्यायाति विष्णुपदाङ्कणं
[350]कुवलयरसोल्लासः कोवाप्यभूदिति नाद्भुतम् ।
तदिह कमलोन्मेषानन्दिद्विजावलिनन्दिते
शुभतमदिनारंभे वृत्तं हि चित्रमिदं न किम् ।।54 ।।
हरेः पुरस्तत्र तुलाधिरूढं जिगाय तं सत्कदळीफलानाम् ।
चयस्सुवर्णाद्रिनिभो गरिम्णा वपुश्श्रिया सोप्युपदीकृतं तम् ।।55 ।।
[351]सस्नेहं विविधविशेषरत्नजातं पादाब्जे भुवनपतेस्त्रयीश्वरस्य ।
पृथ्वीशः स्फुटमुपहृत्य कृत्यवेदी नत्वा तं स्वमपि समार्पयत् सुभक्तः ।।56 ।।
तदनु सदनं गत्वा दानक्रियानिरते नृपे
कनकनिचयः कर्ता क्षेमोदयस्य हि सर्वतः ।
जगति कुशलायागात् कर्मत्वमित्यवृणोन्नृणा–
[352]मधिकरणतामाधेयत्वं विहाय कुतूहलम् ।।57 ।।
वित्तौघे विविधात्मकेऽवनिभृता भूमण्डले गोकुले
ब्रह्माण्डेपि तदाशु वीक्ष्य विधिवद्विश्राणितेषु क्षणात् ।
कीर्तिः कापि विसृत्वरी दशदिशश्शुभ्रीचकारैव यत्
सत्यं सत्यमधःकृतो बलिरनेनैवेत्यशंसन् बुधाः ।।58 ।।

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[350]कुमुदरसोन्मेषो दिनारंभ इति विरोधः मूचलयरसोल्लास इति परिहारश्च ।

[351]ततैलं दीपज्वालनतैलस्यैव पूर्णत्रयींशोपहारेषु प्रावान्यं बोध्यम् ।

[352]कर्तुः कर्मत्वे ह्याधेयस्याधिकरणत्वमपि युज्यत एव कनकनिचयदानकथामालोच्य कुतूहलाकुलोभून्निखिलो लोक इति भावः ।

तदैव देवास्सह भूमिदेवै [353]र्विधूय जीर्णालयवासदुःखम्।
अवापुरक्षय्यसुखं यदुच्चैरतोप्यलासीत् परितोस्य कीर्तिः।।59।।
दारिद्र्यसूत्रदृढबन्धनियन्त्रितानां चारित्रभूषणजुषां कुलकन्यकानाम्।
[354]मर्त्येश्वरेण विहितेपि विमोक्षमार्गे कण्ठेष्वलक्ष्यविहतं वरसूत्रबन्धः।।60।।
भोज्यश्रियां तदनु विश्वजनान् विलासः क्वापि क्वचिद्विविधमंगळतूर्यघोषः।
कुत्रापि राजपुरुषौघगतागतश्रीस्तत्रातनोत् प्रमुदितान् नृपतेश्शुभर्क्षे।।61।।
चित्राण्यन्नानि भुक्त्वा सकुतुकमधनास्साधु दत्वा धनाढ्या
नत्वा नत्वा च भूपप्रतिकृतिमभितो घोषयात्रासु लोकाः।
आराध्याराध्य देवानपि विभवशतैर्दुर्लभे भूमिभर्तु–
र्जन्मर्क्षेस्मिन्नतन्वन्नविकलकुशलानुत्सवान् सत्सुमान्यान्।।62।।
भूमीन्द्रोपि कृतार्थधीः क्षितिसुरान् संभोज्य साकं स्वकै–
र्भुक्त्वाथो दिवसेश्वरे मृदुकरे कर्तुं प्रजासु स्फुटम्।
[355]सौख्यं स्वानुविधायिनीव निरते हेमाद्रिसौधं प्रति
प्रस्थायाश्वचतुष्टयाञ्चितरथस्साघोषयात्रां व्यधात्।।63।।
[356]नानाविशेषविशदांबरभूषणश्री [357][358]रंभाविलासरुचिरो विबुधावकीर्णः।
मार्गस्स शक्रधनुरात्तरुचिर्जिगाय स्वर्गं महेन्द्रयुतमत्र महीन्द्रयोगात्।।64।।
राजत्काञ्चनभूषणैः करिवरैस्तुंगैस्तुरङ्गोत्तमै–
श्शूरैस्सैनिकसत्तमैस्समपदन्यासक्रमस्सायुधैः।
पाठागारकुमारकैर्जयपताकोल्लासिभिश्चाञ्चिता

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[353]देवब्रह्मालयनवीकरणार्थमनल्पवित्तान्यत्र दत्तानीत्यर्थः।

[354]दरिद्रविप्रकन्यकानां विवाहनिर्वर्तनार्थं च वित्तवितरणं नृपेण विहितमिति यावत्।

[355]अयमप्यद्य किञ्चिज्जनहितं विशेषात् करिष्यतीत्यत्र सूचितम्।

[356]वस्त्रमाकाशश्च।

[357]कदळी अप्सरोविशेषश्च।

[358]विद्वांसो देवाश्च।

यात्रेयं नृपतेस्समस्तजनताचक्षूंष्यहार्षीच्चिरम् ।।65 ।।

सेनावादित्रघोषैश्श्रवणमधुरनागस्वरौघप्रसारै–
र्मध्ये मध्ये च दीप्यन्नळिकविगळितैर्निस्वनैर्दिग्गजानाम् ।
आपूर्यापूर्ण कर्णान् विविधजनविमर्दाहिताक्षस्सुवेषो
गच्छन् मन्दं रथेन क्षितिपतिरखिलानन्वगृह्णाद्दिदृक्षून् ।।66 ।।

पुरैव गत्वा कनकाद्रिसौधमुपाश्रितानां सचिवादिकानाम् ।
सुधारसानक्षिपुटेषु वर्षन्नुपाससादात्र सदोञ्चितं सः ।।67 ।।

द्वैप्येन्द्रैस्सचिवादिभिः प्रभुवरैर्भृत्यैश्च तैस्तैर्मुदा
भक्त्याऽदृत्य नमस्कृतस्स नृपतिर्भद्रासनाधिष्ठितः
उत्तुंगस्वपुराङ्कणाभिचलितांभोधिभ्रमं कुर्वतीः
पश्यंस्ता जनताः प्रमोदभरितस्वान्ताः कृतार्थोभवत् ।।68 ।।

तदा तु भव्यपत्रिकासमर्पणेन चात्मनि
प्रकाशितादराः प्रजाः स्फुटार्थहृद्यया गिरा ।
[359]प्रतोष्य तामनेकधा जनोपकारितां निजा–
मदीदृशत् स धीरधीस्सुदूरमीश्वरो नृणाम् ।।69 ।।

तदनु स सुकृती निवृत्य सन्ध्यां [360]विधिवदुपास्य धृतेश्वरप्रसादः ।
गगनलसदुडुश्रियात्तसख्यामधिपुरमैक्षत दीपलक्षशोभाम् ।।70 ।।

पुरेषु क्षेत्रेष्वप्यथ जलधितीरेषु नगरे
ष्वगेष्वाकाशेषु ज्वलति परितो दीपनिकरे ।
जनौघैस्सस्नेहं खलु विनिहिते स्वामिकुशल–
प्रकर्षारूढाशैरहह भुवि किं किं न हि कृतम् ।।71 ।।

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[359]प्रजाभ्यो राजकीयवृक्षाणां मूल्यार्धमेव ग्राह्य राज्ञेत्यादिनिश्चयरूपाम् ।

[360]पनसवाप्यालयं गत्वा तत्रस्थं शिवमासेवितवानित्यर्थः ।

पूर्णत्रयीक्षेत्रजुषां विशेषादद्यैव साक्षात् स महोत्सवोस्मिन्।
इत्येकबुद्धिं व्यतनोत् प्रदीपैस्तस्यां निशायां स महोञ्चितश्रीः।।72।।
एवं निर्वर्तितशुभमहाषष्टिपूर्त्युत्सवोसौ
देवः क्षोणिं श्रियमपि तृणायैव मत्वाऽतिधीरः।
कैवल्यार्थी [361]रघुरिव विजेजीयते सञ्जिहासु–
र्देवेशोस्मिन् विसृजसु मुहुस्सत्कृपाक्षान् कटाक्षान्।।73।।

इति श्रीरामवर्मविजये नव्यकाव्ये षष्टिपूर्तिर्नाम दशमस्सर्गः ।।
समाप्तं चैतत् काव्यम् ।।

।।शुभमस्तु।।

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361 रघुर्हि ———

ŚRĪ RĀMA VARMA VIJAYA – ANALYSIS OF CONTENTS

CANTO – 1

The seven opening ślōkas of this great Mahākāvya by M. Kuñjan Vārier, contain a delightful account of Tṛppūṇitura, the capital city of Cochin State and its presiding deity Śrī Pūrṇatrayīśa.

"Pūrṇatrayi" or Tṛppūṇitura as a world famous city; it was not an exaggeration to say that this golden city, the seat of Mātabhūpati, was a place where Goddess Lakṣmi permanently resided. This city, the head-gear of the deity of the riches of Kerala, blessed by a multitude of good qualities, had made one feel that with its multifarious enchanting buildings like the Clock-tower it belittled Indira's magnificent city of Amarāvati. It was this city which was the abode of the ominipotent God of wealth and prosperity, Lord Viṣṇu, who ruled and protected the world. Resting on the Serpent Anaṅta, he happily watched the world as if he was happier here than in Vaikuṇṭham his own abode in heaven. The sun, the never failing friend of the world, was slowly spreading his light on the sky-scarpers of this city and then gradually reached noon, as if he was giving advice as to how one could attain prosperity in this world of contradictions. It appeared that the Sun-God was trying to tell the people who aspired to rise higher and higher in life that they could achieve their aim by following his example. In the centre of this city there was a very high building in which a clock was fixed. When this clock would strike it would resound so loudly that even the Devas in heaven could know the exact time. Young men of this place were easily attracted by the ravishing beauties found here, but they were allured by the devotion for God Viṣṇu that washed away their stains of sin. This city was the abode of the Goddess of prosperity and also very peaceful. Thus being prosperous and peaceful, the city Tṛppūṇitura reminded one of the Ayōdhya and Madhura simultaneously.

The citizens of this city, who were faithfully dependent on ‘Gōśrī Mahārāja’, considered themselves luckier than both the Yadus and Reghus because the people of Ayōdhya could worship only Śrī Rāma and those of Madhura had Śrī Kṛṣṇa only. But the people the city were getting the opportunity to worship both Śrī Kṛṣṇa and Śrī Rāma at the same time in the forms of Pūrṇatrayīśa and King Rama Varman respectively.

Afterwards, the author describes the birth of the hero King Rama Varman and gives details about his parents, sisters and uncle. To this description the poet devoted ten stanzas-

“The ruler of this city of the above mentioned splendor was King Rama Varman who could challenge the epic hero Kubera in the matter of wealth and the Buddha the veritable giant in sagacity, in intelligence. King Rama Varman was born in 1028 M. E. His birth star was the holy ‘punarvasu’(puṇarta) in the month of ‘Dhanu’ of Kollam Era. In the eyes of common man, he was an ordinary human being having the usual physical features, but learned men who saw the exceptional aura of holiness around his face felt as if he was Trinity (Brahma, Viṣṇu and Maheśvara) incarnate. The King’s elder sister Koççikkāvu Thampurāṭṭi was well-versed in music and literature and had become very famous. Seeing the extraordinary qualities of both the mind and the body of this prince, his dear and near ones were wonder-struck; especially his father Samgamasindhu pṛṣṭa Mahīsurādhya (Kūdalāṭṭupuram Nampūtiri) was greatly pleased. His uncle who was then the Mahārāja of Cochin, took great care to mould his future properly and make it bright. After sometime the King went to Kāśi and there he breathed his last. The Mahārāja had entrusted Divān Śaṅkara Varier with the responsibility of looking after the matters of the state. The next King, recognizing the real worth of this prince Rama Varman made arrangements for his Upanayana and such other rites. The boy who had been born on the birth star of Lord Śrī Rāma and who was born in Śrī Rāma’s dynasty itself, was considered by the people as Śrī Rāma himself. The boy grew up in this city

along with the increasing joy of the people. In course of time this Gōśrī-dynasty too attained the zenith of its glory."

Afterwards, in the stanzas from the 18th to 32nd there is description of the boy's childhood, education etc, in an abridged form.

"He was naughty and his pranks, instead of irritating his elders, pleased one and all alike. Slowly, to swim in the sea of knowledge he began to row across the river of 'Varṇamāla' ie., the basics of language and after that began to learn Śāstras. In this field Kuñjuṇṇi Nambiār was his first teacher, who was respected by great scholars because of his erudition. After that a learned person named Gōvindan Nambiār began to teach the young boy. The young prince was lucky to have such a scholarly person as his teacher and this was simply because of the boy's firm faith in Pūrṇatrayīśa. Meanwhile the ruling Mahārāja died in 1039 M.E. entrusting the affairs of the state to the able hands of Divan Śaṅkuṇṇi Menon and his own nephew another Rama Varman who was an exceptionally good person. The pious and efficient King Rama Varman encouraged the young prince in his education, in all possible ways. Seeing the boy's goodness and his unstained character the King's joy knew no bounds. Afterwards, his 'Upanayana' was performed and then he began to learn the Vedas from the great scholar Śrī Vādyān Nambūtiri. After that the King arranged for the 'Samāvartana' of the prince, which was meant to cleanse one's mind and soul. This had its desired effect and he looked brighter, more serene and more luminous. For one complete year with unflinching trust in Pūrṇatrayīśa he underwent the incessant worship or Bhajanam observing all the ceremonies connected with it. Though this boy was the third Prince in the order of succession, both scholars and disciples were surprised to see his depth of learning and his humility and thus, in fact he became the first and foremost in the scholastic firmament. Śrī Śeṣāçārya was a scholar of encyclopaedic dimensions and this devoted student learned everything from this preceptor. His

classmates could not catch up with him in studies. It was no wonder, because a horse could not compete with a train”.

The next four stanzas of the Mahākāvya are allotted to the description of the personality of the hero.

“By the time he passed from boyhood to youth he had conquered all the territories in the field of education. His physique was perfect and there was no gainsaying if he was called “the best man”. His well-shaped nose proclaimed his noble birth all the more. Even the prettiest maidens failed to attract his attention as he was strong-willed but at the same time his striking personality tickled the young beauties. The Goddess of wealth, ‘Lakṣmi’ considered him as her son and so, living in his city, blessed the subjects with wealth and welfare. His words were heavenly nectar to his subjects and they enjoyed it with pleasure. Even when he was very young he was well-versed in Kāvya, Nāṭaka, Alaṅkāra and other Śāstras.”

The next nine stanzas reveal that the young hero was a genius.

“In the annual assembly of renowned scholars, he established his superiority in scientific debates and discussions. Even the accepted savants in the field of logic, Mīmāṁsa and various divisions of Vyākaraṇa became his students as soon as they got an opportunity to know him. His fame as “the unquestionable authority on all fields of Sanskrit Literature” spread all over India. Real scholars do not usually compete with those who are far superior to them in knowledge. Thus when the cheerful “Gairvāni” (Sanskrit) embraced him “Hauni Bhāṣa” or the English Language, because of jealousy, seemed to creep towards him slowly. Thus the great scholar, in no time, became the master of the English Language also. For a long time, he fondled both Amaravāṇī with devotion and English with great desire, like two wives, and they gave him what he wanted. This youth who was the pride and joy of “Gośrī Vaṁśa” was well-versed in his mother tongue from his

boyhood. Though King Daśaradha, the epic hero, had many wives, he had special fondness for three of them. In the same manner, though King Rama Varman was an expert in many languages, Sanskrit, English and Malayalam were the dearest ones to him. A diplomat by birth he mastered many an art and tested them in the crucible of argument and counter arguments. Sanskrit language which had been respected by the world at large and which could fulfill the needs of everyone, was in a sad plight at that time. Realizing this he began to show more concern for her. For that purpose, he composed a text book named 'Bālabōdhanam' with an intention of making Sanskrit education easy and interesting for beginners. Not only that, the credit of establishing 'Śeṣāçārya Pāṭhaśāla' also goes to none other than this Rama Varman. Students coming out of this institution were proficient in the varied branches of Sanskrit education. Many from different parts of the country came to the court of this Rama Varman and became disciples of the renowned teachers of this institution. One of his brothers named Rama Varman and a nephew of the same out shown everyone".

The next twelve stanzas of the work narrate his efforts in the matter of the state as a prince.

"After mastering all Śāstras he turned his attention to state matters. For this purpose, he visited different place, and went to every nook and corner of the state. He travelled on horse back, crossed back-waters by boat, and met people both rich and poor alike. The inhabitants of these remote places received and honourned him suitably. Forest-dwellers considered him as their leader and forgetting their poverty they welcomed him to their huts with great love and humbly presented various gifts. When he was passing through the forest, at Kāñjirappiḷḷi he got enamoured of the fast flowing stream there. He was an adept in varied arts and like a luminous body wiped off darkness wherever he went. He was like the moon that pleased everybody. Both the deep knowledge of Nyāya Śāstra ot Logic and the ability to handle weapons were handy tools to achieve

his aim. While hunting using iron bullets in the forest, he usually killed animals like tigers, lions etc. while he was living thus happily and properly carrying out his duties two of his bothers passed away. His mother's elder sister who had brought up the princes with loving care also died at this time before she became the senior-most in the female line of these dead brothers one had the commanding power of a King even when he had reached only the third rank in the royal line and the other one had shown extra-ordinary skill in the Astrology. Due to the death of these brothers the hero rose to the third rank of the royal line and the Goddess of wealth yearned to embrace this clever youth of thirty-six years old, more earnestly".

The next three stanzas of the Mahākāvya are used for the description of the hero's uncle, Kerala Varman.

"In the year of 1063 M.E. the ruling Mahārāja, another Rama Varman, died entrusting the country and the Divān Govinda Menon to his younger brother Kerala Varman. That Mahārāja was very tender-hearted to those who approached him for help and he had great devotion to his elders. He had great love and regard for Rama Varman who was the heir-apparent then. Tiruveṅkiṭācāri, who considered himself lucky to be this King's Divān, had taken great interest in the beginning itself to bring reforms in the Government. This King was the first one among the Kings of Cochin to make a trip to Kāśi and return after successfully completing the pilgrimage."

Stanzas 67 to 73 contain the description of the hero Rama Varman as "Yuvarāja" and that of his marriage.

"As Lord Mahāviṣṇu helped Indira in all matters, the Yuvarāja Rama Varman also helped the King with respect and regard. He was an incarnation of so many rare human qualities like insight, purity in ceremonies and rituals, brilliance of youthful physique, and extraordinary commanding power. Though the Mahārāja was an able ruler, he gave certain powers to his brother the Yuvarāja, seeing his rare qualities. The

Yuvarāja thus took over the responsibility of the palace and brought in certain reforms there. In course of time he began to pay attention to matters connected with policy-making. He had already won the hearts of both the Goddesses Sarasvatī and Lakshmī. Later on Pārvatī the daughter of Kiṭṭuṇṇi Nair of Kunnattu Taravādu became his wife. The people who knew this couple felt that he was a suitable wife for him because of her beauty and spotless character."

The following seven stanzas of the work narrate the illness and the death of the King Kerala Varman.

"In course of time Kerala Varman, the Mahārāja of Cochin, got afflicted by an incurable disease. He was suffering from diabetes and this weakened his body very much. When people came to know about the disease that affected this generous Rāja, it was as if Kerala, which had come out of the sea. Again sank deep in to the sea of sorrow. The Mahārāja, brave and calm, fixing his mind at the feet of Lord Viṣṇu offered his body to the physicians and followed their instructions scrupulously. Afterwards the Yuvarāja, who was always a devotee of this elder brother, began to control the functions of the Government. Brāhmins, pleased with the offerings they got, blessed the patient and physicians profusely tried many medicines to cure him. Able ministers, also knowing his mind, treated him with respect. After some months of such treatment and nursing, the King passed away in the month of 'Ciṅṅam' 1070 M.E. then the Yuvarāja along with his nephews, performed the funeral rites and after that took up the responsibility of the State."

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CANTO - II

The second canto begins with the description of the coronation ceremony of the hero.

"This Rama Varma Mahārāja accepted with great humility and respect the responsibility of the Government bestowed upon him. This was just like the fire receiving the rays of the setting Sun at the end of the evening. Wishing to conduct the coronation at an auspicious time, he started for Cochin (Maṭṭāncheri), the holy city where resides the family diety 'Pazhayannūr Bhagavatī'. People waited on the two sides of the road along which the Mahārāja was travelling. His impressive personality and his ornamental costumes attracted a big crowd on the way and they were very much pleased. After that when he got down at the decorated gate and entered the Assembly Hall, the cannon sounded loudly and all the guests in the hall stood up with reverence. When Mr. Thomson the Resident-in-charge of Cochin and Travancore who had been appointed by Queen Victoria reached the Assembly Hall ministers and princes welcomed him whole heartedly. After giving due respect to the guest of hounour, the hero Rama Varman climbed up the stage where the decorated throne had been kept. People, ready to serve this Mahārāja, had crowded to the place. To please them he accepted their request with humility and was ready to be their King. Then he looked radiant and attractive like the rising Sun and people gazed at him with great wonder while their eyes were shining with joy. He bowed to his preceptors and with their permission sat on the throne. According to the order of the King, the members of the Assembly sat in their respective seats. Then the uniformed sentry carrying their swords stood on both sides, which added grace and glamour to the already dignified gathering. In the decorated hall were present not only the princes, but also Gods and Goddesses as a statue. That assembly of distinguished personalities on one side Mahārāja's of princely status on the other, and the British Lords, and yet on another dignitary from

the military seemed to spread an indescribable aura in the hall. The King then prayed to all the gods an at the auspicious time the crown, which was the seat of goddess Lakshmī, was placed on his head along with Lord Pūrṇatrayīśa in his heart."

The main incident described in stanzas 15th to 21st is the speech of the king on the policy matters of the state.

"After the coronation ceremony there was the speech of the Resident who was all praise for the King and his ability as a policy-maker. After this the King made clear to the assembly the steps he was planning to take for the welfare of his subjects. The King's speech was thus, "I believe firmly that my reverent preceptors, family diety and Śrī Pūrṇatrayīśa will inspire me from within to carry out my duties in such a way as to bring happiness to my people. The policies adopted by the present administrators are based on justice and this brings good results to the good and such policies are all useful and convenient to follow. But I don't want to adopt this policy. All my policies will be based on Smrties but I will not follow them blindly. Only after much deliberation and thought I'will bring them into effect. Religion, caste or creed will not influence me. All are equal in my eyes. To do good to one and all-that is my motto. By this speech this quick-witted and foresighted King got thumping applause from the people who were thrilled by his socialistic outlook. He then honoured the delegates from England by garlanding and giving presents. The artillery sounded and it appeared that they were proclaiming to the world the King's glorious future. Afterwards with the permission of this diplomate, all left the hall. People began to praise the King more and more. This made him happy but he was never proud and with a composed mind he entered his palace".

Stanzas 22nd to 27th deal with the Yuvarāja and the other two younger brothers of King Rama Varman along with the King's dealings with minister Subrahmaṇia Pillai.

“Mahārāja Rama Varman had to shoulder heavy responsibilities of the state and at the same time, he performed the strict austerities for his deceased elder bother for one year. At that time his younger brother, equally wise, who was the heir-apparnet (Iḷaya Rāja), was at Iriñjālakkuda. This Iḷya Rāja followed the footsteps of the King in learning as well as in other rare qualities, but he was unhealthy of the two younger brothers one was the King’s secretary to state affairs and the other one paid attention to his personal matters. Worshipping S̃rī Pūrṇatrayīśa fervently everyday, the King performed the duties to the state admirably and people began to praise him more and more. The previous King his elder brother had appointed Subrahmaṇia Pillai as Divān. Though he had become old, the King’s loyalty to the brother did not allow him to give permission to the retirement of the Divan. King Rama Varman carried out his responsibilities without troubling others. Many of the state issues were tackled and solved by personal correspondence and hence the Divān got a lot of leisure.

Then follows the description of the Śaratkāla (Autumn) which is compared to the reign of the King in four stanzas ie., 28 to 31.

“Then, with the advent of the Śaratkāla, looked more cheerful and healthy. As the star ‘Agastya’ would rise in the Śaratkāla the waters of the lakes would become pure. Just like that the king purified his ministers with the help of his administrative capacity. The Śaratkāla with the help of the sunlight dried the mud. In the same way the King making use of his diplomacy destroyed the savage tendencies found in the people. The Śaratkāla brought prosperity and the King made the country prosperous likewise. The Śaratkāla pleased water-lilies in the lake, the moon also did the same. Similarly the King, by his wise end impartial rule, pleased the people of the country. Beautiful rivers and the trees on the banks were the symbols of the power of both the Śaratkāla and the King.

The next six stanzas contain the description of the river at Kañjirappiḷḷi and the King's enjoyment by his staying at the palace near the river.

"Thereafter the King, with his brother and attendants, went to Kārāskaradeśa (Kañjirappiḷḷi), an enchanting place with thick forest and a lovely stream which was at the east of Ḉālakkudi. He reached there by boat and my car along with his followers and taking bath in the river daily, lived in the palace happily. There, the river was the greatest attraction as far as the King was concerned. She, the daughter of Sahyādri, was pure and chaste. Like the holy Ganges running down the Himālayas spraying water in all directions, this river too was flowing down to the plains to give relief to the millions suffering from heat. Fish that frisk playfully were her eyes; the rising foam her smile; and her heart; the full blown lotus. Having all these, the river created love and respect in his mind towards her as towards his own mother, who was devout and pure at heart. While he was staying there, enjoying daily the cool bath in the running water and doing everything to make his dependents happy, many important people came there and stayed under his care."

After that the description of the forest in Kañjirappiḷḷi occurs in six stanzas.

"There was a time when this particular forest was abundant in huge birds and poisonous snakes. But now in the presence of the King Brāhmins and sentry moved about freely. In olden days, people often had to hear the cry of foxes in this forest. Buffaloes were plenty and wild elephants roamed around fearlessly. And now when the King started living here there were auspicious sounds ("Śivamaṅgaḷa Sabda") everywhere and people saw processions of huge and decorated elephants and the arrival of the "Paṭṭamahiṣi" of the king and in this way the forest was keeping its original features. As in olden days, forest-dwellers and wild animals still roamed around freely in

the vast plains of this forest. The only difference was that now the forest-dwellers walked about bedding their heads because of their devotion to the King and ferocious animals were put in cages. When he went hunting, the forest people offered various kinds of precious things as presents to him.

He enjoyed his stay here as he did in his palace and thus he spent the summer season happily without any feeling of fatigue. But even then he did not neglect his duties to his subjects. If a person is able administrator change of place does not make any difference at all."

Then the King's return to the capital and the conduct of the festival of Śrī Pūrṇatrayīśa are described as follows in stanzas 45 to 62.

"As the swans return to the Mānasasaras on the Himālayas in the rainy season, so in the winter the King with his retinue returned to the capital. After a while came the 'Vṛśçikotsava' of Śrī Pūrṇatrayīśa Temple and by this festival the King, and in fact, all were thrilled. For this festival, world-famous artists of different fields were invited and they performed both in honour of Śrī Pūrṇatrayīśa and the King. During the festival huge elephants raising their broad ear-lobes as fans to show their joy appeared as 'Anjana Parvata' without wings. Seeing this, people filled with joy and surprise stood staring. Disregarding the expenditure involved and the time they lost, people thronged to see the procession of elephants and also to enjoy the tasty meals prepared for them on the occasion. Merchants from various places brought very attractive articles of all kinds for sale. Then on the 'Svāti Day' (Coti Star) the holy flag of the temple was hoisted, which marked the beginning of the festival. At dawn there was the loud beating of the drum along with the playing of 'Turya' and one would wonder whether it would serve as an invitation to gods who also might be very eager to participate in the festival. During this festival more than fifteen elephants of the best variety were arrayed and

they were adorned with golden ‘talēkkeṭṭu’. At this time, they looked like huge mountains. After that, the idol of the God was place on the huge elephant standing in the centre of that group. It was shining brightly because the sunlight was falling on the golden idol and elephant was very tall. ‘Ālavaṭṭom’, ‘Veṇçāmaram’, and the Divine umbrellas’ richly coloured and shining, were placed on the other elephants. Then the King sat on the high balcony of the palace exclusively reserved for him and watched the procession of Śrī Pūrṇatrayīśa. On one side, people crowded to see the ‘Śrībali’ ceremony. On another side, a large number of people were controlled by the soldiers whose duty was to protect the members of the royal family. While the King marched along with the procession hundreds of uniformed sentries, raising their pistols, marched before him. And behind them soldiers in the white uniform, wearing shining medals and buttons and holding bright swords, attracted the attention of the people gathered there. Again behind these soldiers, walked Brāhmins wearing white dress and golden head-gear. At this time the Mahārāja was travelling in a decorated dolly (Palanquin) supported by four carriers and then he looked like Kubera sitting in ‘Puṣpakavimāna’. When the procession was about to reach the western gate, the Mahārāja went to the high balcony accomplished by some worthy gentlemen.”

The subsequent eight stanzas contain the description of the hero and the members of the royal family on the occasion of the festival of Śrī Pūrṇatrayīśa and the feast in connection with it.

“His face was Goddess Lakṣmī’s permanent abode and it was as beautiful as the full-blown lotus. He had grown long mustache on the two sides of his lips. On his broad forehead three clear lines of holy ashes seemed to tell the world that he had mastered the trio Dharma, Artha and Kāma. Seeing his bewitching personality, his long hands and preminent nose broad chest and shining dress the people felt proud of their King. At this time the Mahārāja deserved the name ‘Śrīmān’

literally, because he was like Lord Viṣṇu who was also 'Śrīmān' – the Lord of 'Śrī'. Both were the protectors of good people. Both were dear to Śrī Śaṅkara and on the occasion of this festival both of them were sitting on tame elephants. But in this festival people recognized their separate identity. The King was the devotee and Lord Viṣṇu was the idol worshiped by him. The festival of Śrī Pūrṇatrayīśa Temple was a real feast for the eyes of the beholders. The nephews of the King and the ladies of the royal family also reached the balcony attended by their escorts. On the southern side of the temple there was a row of palaces (bunglows) and sitting at the balconies of these buildings the member of the royal family saw the festival. In the dining hall of temple, the people relished the tasty feast being served there. They enjoyed heavenly bliss when they ate the different items like big round 'Pappaṭa' specially prepared in connection with the festival. After the 'Śrī Bhūtabali' and Uççaśīveli', a number of artists came different costumes and performed in front of the audience according to their talent. Some danced, others sang, still others showed some magic. In another corner people enjoyed what was known as 'Kolkaḷi'.

In stanzas 74 to 78 various kinds of ceremonies in the connection with the festival are narrated.

"At dusk, there was music from different instruments like 'tappu', takilu' etc. thousands of lighted lamps were an added attraction. Then everyone prostrated before the idol of Viṣṇu, reclining on the beautiful 'Anaṅta' under the diamond-studded umbrella provided by the divine serpent, 'Abhayavarada Mudra' in one hand and "Śankuçakragadāpadmas" in the others. People hurried to have a look at him and worship. Then the 'Taṅtri', a saintly person, performed the special ceremonies along with the flag hoisted for the festival. The chanting of the holy names of the God filled the air. Thus this festival with varied activities continued to draw the attention of the people."

Stanzas 79 to 85 contain the descriptions of the palaces at the southern side of the temple, various types of festivities of the temple and the hero’s glory in conducting the festival.

“The balcony of the southern palace shone brightly with the lamps and globes that appeared like the Moon, and hence it looked like the star-studded sky. Then ‘Pathakam’, ‘Kuttu’, ‘Kadhāprasamgam’, ‘Nṛttam’ etc. went on at the temple one by one, and people enjoyed everything to their heart’s content. After the last Pūja at night and the ‘Śrī Bhūrtabali once again fifteen elephants stood in a row and with drum beating and lighted lamps the procession moved on. On ‘tṛkkēṭṭa’ day before the procession moved out the King came in pomp and glory and put money in the ‘Bhaṇḍārum’. The celebrations went on like this for seven days. On the eight day, the idol of the God was taken out of the temple on elephant’s back for ‘Ārāttu’ (holy bath), to the pond of ‘Panasavāpyalayam’ (Çakkamkuḷaṅṅara Temple). With that function the festival came to an end. In connection with the ‘Ārāṭṭu’ crackers were burst and when the festival was accomplished according to the custom and with pomp and splendor, the Mahārāja became more famous and his satisfaction was great”.

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CANTO- III

The third canto begins with the description of the hero’s dealings with his subjects, the former minister of his predecessor, his enemies his allies or friends and the members of his family. Twelve stanzas are used for this purpose-

“As the Moon rising, in the sky and shedding light removes darkness from the world, our hero too wiped off darkness from the minds of and shone bright because of his devotion to God Viṣṇu. ‘Satvaguṇa’ was predominant in him and he carried out his duties of the state recollecting the advice

of the former King-his elder brother. His voice was as deep and resonant as the 'Mṛdamga'. His friends loved and respected him, but at the same time he was always unapproachable to his enemies. He conquered all enemies employing the first among the four policies ie., 'Sāma: Only if he would fail to achieve the desired effect would he try the other three methods, namely Dāna, Bheda, Daṇḍa. He was strong-willed and so reticent that even his ministers could not make out his plans. The minister of the former King, Pāliyattaçcan had been disloyal and conspired against the former King and so he had been dismissed earlier. Now he tried many a time to win the favour of the present King but was not successful. He helped whole-heartedly all those who had served his brother King Keraḷa Varman faithfully. They in their turn remained faithful to him too. Each felt that the Mahārāja loved him better than the others, but in truth he loved all alike. Frequently he visited all his relatives, enquired about their welfare and looked after them with great care. On his birthday he used to arrange debates and honour renowned scholars giving them valuable presents."

The subsequent eleven stanzas (13 to 23) contain the narration of the hero's journey in the summer to the palace near the river 'Çūrṇika' (The river of Alwaye) followed by the beautiful description of the river itself.

"In the summer, when the Sun was burning bright, he went to 'Couvara' to spend the season on the banks of the river. People usually go to the King in order to get relief from sorrows but now the King went to the river in search of solace. The river, seeing the King and his attendants coming in many boats, welcomed them through her waves. He was pleased with the service rendered buy the River-Goddess, and off and on he stood at the balcony of the palace nearby enjoying her graceful flow. Nobody could resist from fondling this River-Goddess whose eyebrows were the waves, eyes dark fish and white saree the white sand of the banks. Was it not here, in the middle of this river, that Śiva, carrying Gangas on his head enjoyed

himself. The great Śrī Śaṅkara was born and brought up by the side of this river and thus made it purer and holier. This river, flowing by the side of the palace where the King lived, protected him from the intense heat of the summer of grief. Enjoying the cool and life giving breeze from the river which gave happiness to all, he stayed there for some time. Day and night this river, the waters of which are a panacea for one and all, made him happy by spraying water."

After that, his return journey to the capital, the rainy season, the preparations for the observation of the first death anniversary of his elder brother, -- the former King, -- are described in the following 15 stanzas ie., 24 to 38.

"In the month of 'Eṭava' the hero Rama Varman saw the dark clouds gathering in the sky which suggested to him the advent of the monsoon. The first death anniversary of his elder brother the former King was in the month of 'Çińńam'. So the King decided to return home during that monsoon itself. He was getting ready to celebrate in a grand scale the end of the period of mourning, and the monsoon, which blesses all with prosperity and plenty, also showered blessings on him in its own way. The Sun was not visible in the cloudy sky, but after the rainfall boats were seen floating in flooded areas. Though incessant rains made people lazy and lethargic, seeing the diplomacy and ability of the King they became thrilled and active. Some reforms which normally took many years to be brought into effect were made within a period of two months. Thus a number of tall and temporary buildings were built for the celebrations and these rows of buildings surrounded by water appeared to restrain even the earth. The thick clouds, knowing the wishes of the King, did not spray water and thus the city remained clean. Plantain leaves and vegetables of various kinds were brought to this clean city by the order of the King for the feast in connection with the celebration. Ripe, sweet plantain fruits had been stored by the servants in a locked room as if they had been imprisoned and the yellow 'Kadaḷi'

fruits glittered like gold and people stood staring at them. A number of big pots containing butter-milk arranged in rows at the city border, looked like ‘Pūrṇakumbhas’ as a signal for the future happiness or good fortune. Then workers happily brought many other useful things, which could please the five senses, for the celebration and stored them in plenty. Thus the name ‘Pūrṇanagarin’ became meaningful. All the preparations were over by the time the honourable guests like kings, minister and other distinguished personalities reached the city. The officers-in-charge arranges accommodation for the invited important personalities in suitable places.”

Beginning with the 40th stanza, and ending with the 70th, the beautiful narration of the celebrations feasts etc. in connection with the death anniversary of his predecessor is seen. Here ends the third canto.

“The month of ‘Çińńam’ was rightly named as the ‘Ponnumāsam’, because it appeared that for the love of King it had kept away the rains and made the country golden in colour. This Utsava, lasting three days in the month of ‘Çińńam’, made everybody very happy. The people of the city and those of neighbouring areas enjoyed it very much in the same manner. Those who reached there on the first day got a hearty feast and it was as if they were making fun of the Devās, who could not participate in the feast. After that they had a tasty supper at night, and they felt that they had no desires left. On the second day of this celebration the cannons thundered, by which they proclaimed to the world the greatness of this function. After taking bath our hero made arrangement for ‘Pitrutarpaṇa’ and for that entered the hall where scholarly priests were present. Then he performed the rites meant for his dead brother with great devotion and according to the instructions of the Vaidikas. He donated gold to Brāhmins of distinguished families as a part of the functions. After this he prostrated before the venerable Brāhmins as the concluding ceremony. Afterwards he invited them for the feast. They were served many varieties of dishes,

all very tasty. Also he loaded them with presents of valuables. Those belonging to the lower castes also were fed suitably. The quality and quantity of the food surprised them as they had not eaten so much delicious food before. The fact that the low castes were served equally good dishes showed his magnanimity and broad-mindedness. Even the birds and animals in the nearby places got a good share of these eatables and they were also immensely satisfied. Seeing the entertainment called 'Yātrakaḷi' he was highly pleased with the Brāhmins who presented it and honoured them with 'Veḉunamaskāram', 'Paṭṭattanam' and 'Kālkazhukiccuṭṭu'. All the invited personalities including the kings, ministers and Brāhmins had a real sense of satisfaction when the participants in the 'Yātrakaḷi' were paid well. At the time of this festival, 'Kadhakaḷi' was the main entertainment at night, and on a few days' vocal music was presented by expert musicians. The function was equally good on all the days and people praised the King very much. When the celebrations were over the King honoured his friends in a befitting manner. On this occasion he paid homage to Kaimukku Karṣṇan Nampūtiri, an erudite Brāhmin, by presenting him with 'Vīraśṛnghala'. Learned men were filled with joy and great veneration for this King when they knew about this noble gesture of honouring the deserving Brāhmin scholar, and so they compared him to Indra who honoured Bṛhaspati in the same manner. Other Brāhmins, officers who were shouldering heavy responsibilities, and Sāmantas all alike received suitable presents on this occasion and were highly satisfied. Among these celebrations some criminals who had done a number of thefts were punished in a befitting manner. Then the distinguished guests and others left the palace, praising the King's extraordinary commanding power. His mind was always filled with devotion for Pūrṇatrayiśa. Like a bee that hums round the sweet-smelling flower, his mind buzzed round the Lord's feet. He was the sun whose bright rays helped the lotus 'Gōśrīvaṁśa' to open its petals fully".

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CANTO- IV

In the first eight stanzas of the fourth canto the poet mainly narrates the retirement of Divān Subrahmaṇia Piḷḷai, the appointment of another Divān Rājagopalāçāri and a few administrative reforms.

‘This Rama Varman, who had made everyone extremely happy at the time of this death-anniversary celebration, now like a rain-cloud began to shower prosperity on his country by means of different welfare schemes. When the previous minister, Subrahmaṇia Piḷḷai retire from service. Rājagopālāçāri was appointed as Divān. He had been in the service of the British Empire and had shouldered and carried out many responsibilities to the utmost satisfaction of the authorities. His fame as an upright diplomat had reached the ears of King Rama Varman. A clever diplomat and an able Parliamentarian, this Rājagōpālāçāri gladly accepted the King’s offer, and studies the existing conditions of the country. The new Divān was a constant terror to criminals, as they were punished severely. He dismissed some officials from service for their malpractice. When the divan’s orders, issued under the instructions of the King, blew like a cyclone, good people stood as firm as a mountain but ill-natured and treacherous ones became like mountains with ruined peaks. The Divān travelled the length and breadth of his territory and by cutting down broken trees and removing the dilapidated houses and other things, made the roads broader. He got the appreciation of the people as he brought about many reforms and made the state more prosperous. In this way his name Rājagōpālan (the protector of the earth and that of the words of the King) became really meaningful as he protected the country and kept the ‘King’s words’.

“Meanwhile, the King’s younger brother the Yuvarāja Koççuṇṇi Tampurān died and by this premature death, King

Rama Varman was totally shattered. The joy he felt when his Divan held the reins of the Governmental machinery and did a lot of good to the people, suddenly dwindled and he looked wretched. As in the case of his elder brother he performed all the necessary last rites of his younger brother too. He consoled his grieving mother and after that turned his attention again to state matters".

Stanzas 12th to 17th are utilized to describe his nephew Rama Varman Yuvarāja.

"Then his nephew Rama Varman, who had all the good qualities of his uncle, was made Yuvarāja and was given proper training. After a while he was put in charge of the administration of the royal family. The Yuvarāj was a clever physician in the treatment of snake poison, and he saved many people inside and outside the state who were suffering from deadly snake poison. He was born in 1034 M.E. and his mother Koççikkāvu was the elder sister of the King. With the permission of the Queen Mother, he accepted the post offered to him by the King, and in a very short time he regularized the family affairs and also, for the good fortune of the family, introduced many new rules and regulations."

The next 8 stanzas ie, 18 to 25 are used for the narration of the visit of the British Viceroy Lord Curzon to Cochin.

"The King again turned his attention towards the welfare of the state. At this time the Viceroy of British India Lord Curzon came in a visit to Cochin. Till that time, the Viceroy of British India had not visited Kerala. So the retinue of servants and officers became more happy and made all arrangements to give a hearty welcome to Lord Curzon. Both the King and the Viceroy were pleased to see each other and both were exceptionally and equally good men. "This great King is a unique personality. In wisdom, power, learning and in generosity there is none to beat him". Thus was the remark of the Viceroy on this occasion. This praise given by Lord Curzon

in front of an assembly of King's ministers and diplomats was shyly accepted by the King, who considered it as a garland offered by the Goddess of Progress. Thus maintain good relations with the British representative, he went on with his administrative reforms for the welfare of his people."

In the stanzas 26 to 42 the main incidents described are the illness of the Queen Mother and her death.

"This great King, who was in the habit of removing the pain of good people, suffered much when he knew about his mother's illness. But this brave lady endured her chronic disease calmly. Many expert physicians tried their best to cure her, but all their attempts were futile. Her son, who nursed her with solicitude, was a powerful King, all physicians were her dependents, and yet his mother's condition was deteriorating day by day. It was nothing but fate. His younger brother Kuñjuṇṇi Tampurān, who was of gentle nature, also nursed his mother with great love and care and the King was equally considerate and careful. By this time the wound on her foot deepened and it was painful because of the pus that collected in it. Still her heart was pure because it was filled with the devotion she had for Pūrṇatrayīśa. Keeping the lotus feet of Śrī Pūrṇatrayīśa in heart and meditating oh His divine form, she spent five years in bed. People wondered whether she spent such a long time on the sick-bed only to prove to the world the King's devotion to his mother. All the remedies suggested by priests and physicians were tried. But there was no improvement in the condition of the Queen Mother. Finally, in the year 1076 M.E. one of the holy 'Uttarāyana' days, while her three sons, daughter and granddaughter were attending on her, she breathed her last. The people were grieved at the death of the noble lady. Our hero performed all the religious rites connected with her demise and observed a year of mourning according to the custom".

After that, the death of the younger sister of the Queen Mother is described in three stanzas.

"The younger sister of the Queen Mother also passed away without much delay. The King, who was terribly upset, did all kinds of funeral rites as those of his mother. In addition to this, the third and the fourth sons of this Queen also performed all rituals according to the custom. These princes were like the epic hero Rāma and Lakṣmaṇa and were respected by all. They were in the habit of doing well to others and were interested in Government matters.

After that, 27 stanzas ie, 46 to 72 contain the narration of the hero's administrative reforms with the assistance of Divān Rājagōpālāçāri.

"Seeing the exceptional qualities of King Rama Varman, the British Queen Victoria awarded him the title K.C.S.I. Divān Rājagōpālāçāri could easily understand the integrity and efficiency of the King. The King accepted what the Divān did and the Divān was as able as the King. Whenever he would know that the King did not approve of his proposals, he would be ready to withdraw them without any hesitation. When the Sun is shining bright, the fire becomes insignificant. Similarly, the Mahārāja had great control over the Divān. One of the noteworthy reforms of the Divān was the preservation, arrangement and printing of manuscripts. All the manuscripts were collected and he got the matter printed. Even today, people remember the King with gratitude for this good gesture. Seeing the distinguished face of the King in the newspapers was enough to make habitual criminals abstain from crimes. Stamp-paper system was introduced for all transactions. This system not only helped people in their dealings, but money began to flow to the treasury also. The system of giving the Brāhmins of the locality free meals in Government Guest. Houses was abolished. Instead, delicious food was arranged there for needy travellers. The urgent need for getting children educated

increased, and for that purpose many schools were started and able teachers were appointed. Because of this reform, even common men could hope to become scholars in future. The King reduced the monthly allowance of the members of the royal family. What was collected from the people must go to them only-that was the principle that prompted him to take such a step. Though the income of the members of the royal family had been reduced, they grew richer in knowledge which no one could steal. In short, he did whatever was possible to give the members of the royal family the maximum education. The permanent post of Village Officers was abolished, because they were inefficient in performing the duties for the welfare of common man, and were autocrats too. In their place, highly educated officers were appointed. They were paid so well that they were never tempted to receive bribes from the people. New variety of uniform were allotted to the Military Officers. Neither the King nor the Divān hung on to the belief that 'old is gold'. He brought in many reforms in 'Dharmaśāstra' and 'Dhanaśāstra', which the people liked very much. This proved that the King was as wise as the sage Agastya in matters of justice. At times, the King himself acted as a judge in court. He would make rules in such a way that the judges could not slip from the path of truth. Often he would go to schools and by questioning the students in English, Sanskrit and Malayalam, he would test the ability of the teachers. He sanctioned scholarships to the students of Sanskrit in order to popularize that so called 'dead language'. When he visited hospitals filled with patients, the doctors welcomed him heartily and he tried to pacify and please the suffering patients giving them food and dress. The born criminals, undergoing punishment for repeated theft or crime, begged for mercy at times. The King visited such people and pacified them. He rose high in the estimation of the people and became a source of comfort and consolation to them, this was because he did two things simultaneously, namely punishment and protection. To the patients he was a doctor; to the beggars he was the Kalpaka tree; to the Goddess of Earth he

was the protector; to criminals he was Yama, a friend to the learned and to the young maidens he was the god of love. In olden days people could not visit the Kings and ministers easily. But this King and Divān Rājagōpālāḉāri allowed people to come to them if they had any grievance. Thus King Rama Varman with the Divān Rājagōpālāḉāri administered the affairs of the state for six years. By that time the State became prosperous and the people became contented and happy. They got whatever was possible to the got from the government. For this the King brought in new rules and regulations. Our hero with his aura of brilliances looked like the King of gods Devēndra, and the welfare of his people was always uppermost in his mind".

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CANTO- V

The main incidents of the first part, containing 43 stanzas of the fifth canto, are the conflict between the Hindus and the Muslims of Cochin on the occasion of the religious procession of the Hindus, and the final victory of the Hindus at the intervention of the King.

"When he was ruling with satisfaction and without any fear, some turned against him. They were fanatic Muslims whose hearts were filled with a kind of raving madness. Previously a very powerful Muslim leader named Mohammed Gasni had attacked India twelve times repeatedly and looted the country. Similarly, another Muslim ruler named Tippu Sultān was as cruel as the epic hero Rāvaṇa. His sword cut-off many heads unscrupulously. The Muslim invaders lived in Delhi and in course of time became the Emperors of the country. At the time of their reign their cruel punishments, just like the sword of Yama frightened the people. Though some supporters of these cruel invaders

surrendered willingly, they began secretly to indulge in atrocities. But these Muslim Sultans can be proud of Akbar the Great who was the noblest King that ever ruled over India. Yet, unfortunately, Akbar's descendants' could not keep up his glorious tradition. Even today some wicked and blood thirsty invaders continue to attack the country. In Cochin also, they had their hiding places. They made the life of the people miserable. Some Muhammedans who had to live under the mercy of King Rama Varman also refused to obey him because humility was something unknown to them. For a long time, it was a custom among the Hindus of Cochin to take the idol of their temple in a procession along the road in front of a mosque. But one year, as the Muslims were not fully aware of the King's valour, they decided to take weapons against the Hindus, and blind with fanaticism, these Muslim leaders tried to prevent the yearly procession from passing along that route. But the noble minded Hindus kept to their decision and continued to pass on the same route. It was a golden opportunity for the fanatic Muslims. They prepared to take weapons against the Hindus. The Hindus complained to the King and he gave sanction to take out the procession as usual. He gave strict orders to both Hindus and Muslims that there should not be any fight or clash in the name of religion. Disregarding the ruler's orders, the Muslims decided to fight an open war. The divine procession, with hundreds of lights and burning poles, moves forward and seeing this the people wondered whether it was daytime, and it thrilled people more and more as bugles and drums sounded loudly and the cannons made loud noise. But when the Muslim fanatics saw this their fury and pride famed and they could not tolerate it moving forward in front of the mosque. They, like the rising waves of the sea during a flood, took all kinds of weapons and tried to suppress them. Seeing this impending calamity, the Hindu leaders immediately got ready for a counter-attack. The clash of arms continued and both forces were equal in power an action. On one side the

weapons were swords and rods and lighted poles, while on the other side nails and rods served the purpose. In this hustle and bustle many fell mortally wounded. Some got ready to die as martyrs. In the end, the Muslims defeated the Hindus by their muscle-power and were mad with joy when they won the battle. But when King Rama Varman heard about the defeat he immediately sent his Divān with a big army, and Divān Rājagōpālāḳāri ordered the army to march against the Muslims. The soldiers sent bullets from their fire-spitting guns and defeated the hysterical Muslim leaders who were responsible for the fight. In the end, some escaped from the place and some fell dead and the Divān who defeated these Muslims was cheered by the waiting crowed."

In the stanzas 44 to 65, the King's desire to construct a railway line in Cochin, the discussion with the minister Rājagōpālāḳaṛi for that purpose and his final decision are described.

'After a while, the King, desiring to bring more and more prosperity to his subjects, spoke to the Divān thus- "The train runs to and fro in India like a chariot proclaiming Delhouse's greatness. My ancestors had hoped to start train service in this state. They expected more and more expansion and development here through train service. Here, many have to walk miles and miles and fall a prey to wild animals like tiger, lion, etc. Thereby they waste their time and their life-span gets reduced. What is worse than this? Moreover, food products like rice which are transported to different places through forests are often stolen or destroyed. The only solution to this is to introduce train service in the state. So let us make arrangements start a railway." Hearing this opinion of the King, the Divān replied in the following way- "No doubt, your desire is very appropriate and timely. But money is our problem. Even though this Cochin is a small state, under your reign the financial condition has improved steadily year after year. But we have to attend to certain other

urgent developmental programmes of the state. So even the money we can save during a long period of time will not be sufficient for such an expensive scheme. If one spends beyond one's means, even the richest of the rich will become penniless. So Oh Lord! We, who always think of the good future of this state, must fear this risky undertaking.: when the loyal and just Divān spoke like this, the King replied thus; "To speak frankly and honesty like this to his master is a noble gesture of a Divān. Your suggestion and warning are as good as Bṛhaspati's words of advice. Those who take the path of justice and truth will definitely accept it. But I feel sorry for those who have to travel long distances through these dirty roads full of ruts and pits. What can we suggest others than the railways to make the journey of the people more comfortable? So let the people be happy, and for that I don't mind spending the income of the Government. I am ready to borrow if necessary. Our people may have different opinions. But, I am sure, this attempt will be successful and ultimately it will bring good to them". When King Rama Varman, who was an optimist, spoke thus, the divan praised him for this rare quality and got ready to act according to his order".

In four stanzas ie, 66 to 69 his effort to collect money for the construction of the railway line is narrated.

"The Divān made arrangements to collect all the savings from different departments and keep it together. After thus collecting a huge amount, he formed a committee of experts to chalk out a plan and sketch for the proposed railway line in consultation with the King himself".

The subsequent stanzas 70 to 78 are used for the description of the retirement of the Divān Rājagōpālāçāri.

"Thus, while the Divān engaged in a number of developmental activities in Cochin, five years passed. By this time, the duration of his appointment as Divān was over

and so he had to retire. Both the King and the Divān felt sorrow at the separation. The King presented him with a certificate bearing his emblem and bid farewell to him and the Divān gladly accepted this efficiency certificate as a proof of his merit and took leave of him. Rājagōpālāçāri also visited the Yuvarāja and the Queen Mother and said goodbye to them. All his well-wishers, holding high posts in the Government, arranged a grand send-off-party and honored him. Taking leave of everybody, and crossing the borders of Cochin from where he got such high praise, he reached Madras travelling by boat and train and showed the certificate to the Governor".

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CANTO- VI

The first 26 stanzas of the sixth canto are allotted to the narration of the appointment of Divān Lōck and his effort to complete the construction of the railway line in Cochin State.

"After the retirement of Rājagōpālāçāri, King Rama Varman appointed an Englishman named Lock as his Divān. He was a renowned judge in the state, who had made himself famous by his wise judgments. This saintly man never forsook his inborn humility and sense of justice, and was very much devoted to his master. So His Highness had a very high opinion of him. Divān Lōck at first turned his attention to the proposed scheme of starting rail-routes in the state. According to the request of the Railway Board, he sanctioned lakhs of rupees and got enough land for the railway track by giving remuneration to the land owners. The King of Trāvancōre was highly pleased seeing the endeavor of the new Divān, and got ready to give land from his territory. Those who work for the welfare of the people will definitely get ample help from good people. In the Rāmāyaṇa epic we get a thrilling account of how the clever monkeys helped Sugriva to construct the bridge across the ocean to

cross over to Rāvaṇa's territory. In the same fashion, people from different parts of the state came in large numbers to level the ground. Bridges were built over rivers and tunnels were made through the mountains. Thus the rail route was made ready and people watched the progress of the work indescribable enthusiasm and thrill. The construction of the rail route had been the long cherished ambition of His Highness. Now it was a reality. The rail road resembled a long, hooded snake. Very soon the people of Cochin were lucky enough to see the trains steaming in and out of stations. Then, when aeroplanes began to hover over to the great surprise of all, it got greater acceptance. But even then, trains became more popular while the status of aeroplane remained static keeping the name 'Vimāna' meaningful. The railway officials were always alert to fill the trains with necessary water, oil etc. at fixed times, and thus trains spitting smoke made the state more affluent. People wondered looking at the trains thus- "Is this train not this earth itself, which supports people of different religious and castes, wearing different kinds of dresses and from different walks of life". Trains made distance much shorter. Rivers and forests could be crossed without any difficulty. People could reach their destination very easily and in a much shorter time. People remembered the past troubles and felt relieved when they thought of the convenience and comfort the trains brought. By the introduction of the telegraph, news could reach distant places quickly and trains carried people to their friends and relatives living in distant places without much trouble, so that the people could live happily with the help of these two. Then the king felt satisfaction that the loan he had taken was not at all a waste. In course of time the wise ruler, His Highness, allowed Divān Lōck to return to his permanent post as Judge, in order to respect the demands of his people. Afterwards, with much delibration, His Highness decided to find out an expert in land reforms for the post of Divan and succeeded in it. Accordingly, a Vaiṣṇava Brāhmin named

Paṭṭābhi Rāma Rāo accepted the post of Divān and the new Divān joined duty with the blessings of the King. The Governor of Madrās had sent him for a fixed period of time to serve this Highness as Divān. He was a man of a spotless character. Her tried to do everything according to the wishes of the King and proved himself a very able minister. He inspected the trains off and on. Seeing the smoke rising from the trains, quite often he wondered whether it was coming out of the volocanic valour of the King. When the railway got established, the King arranged a special train for his personal use".

The main incidents in the stanzas 27 to 59 are the death of Queen Victoria, the coronation ceremony of Edward VII and the hero's journey to Delhi via Bombay, Gaya, Culcutta and Madhura to participate in the function.

"During the previous year, the British Empress Queen Victoria passed away after handing over the reigns of her cast kingdom to her son Edward VII. The new British Emperor was a celebrity and was peace-loving. It was his wish to conduct the coronation ceremony at Delhi during the time of the Viceroy Lord Curzon, and so he invited all native kings for the celebration. Accordingly, King Rama Varman accepted the invitation of Lord Curzon and, accompanied by his retinue started for Delhi, by special train. Two members of his family-a younger brother and a nephew—both of them having the same name 'Rama Varman' also accompanied him to Delhi. Of these one was a well-known scholar-prince. The other one was the seat of all virtues and later on married the King's daughter and was also his direct nephew. His Highness took them sightseeing round the big city Bombay with great tenderness and enthusiasm, and after that sent them back to Cochin through train. Due to the speed of his train the rivers, the trees and the mountains appeared to be running away. The King spent the days like moments, sitting in the train and seeing the sights as if they were pictures in

his palace. When he was travelling in the special train worth of such a great personality, people who hopes for a glimpse of their hero were disappointed. On the way in many places this sagacious, farsighted ruler was welcomed whole-heartedly by officers, nobility and men of learning. He reached Bombay the famous city and became the centre of attraction there. The sights of Bombay were a real feast to his eyes. Once again he started his journey and reached the holy city of Banaras where people were eagerly waiting for him. When the special train carrying the Highness steamed into station, whistling loudly announcing the royal arrival, the King of Kaśi also reached there to welcome him. The greatly adored King of Kaśi, hearing about the arrival of the King of Cochin, had made all arrangements for giving a hearty welcome to the reverend guest. He reached the city of Kaśi situated on the banks of the holy river Ganga. His mind was filled with devotion and unspeakable joy when he set eyes on Mother Ganges. The river Goddess 'Ganga' otherwise known as Bhagirathy saw him immersed in worshipping Lord Siva. With his attendants he took bath in 'Svargaṅga', performed the usual rites, and went to the temple to pray to God Viśvanatha. There the great exponents of the varied branches of Sanskrit language like Chandraśekhara became his disciples. From Banāras he went to 'Gaya' to workship Mahāviṣṇu. There he performed all the religious rites to please his ancestors in heaven. He then pleased the Brāhmins too by giving them gold and money. The next stop-over was the famous city of Calcutta. There the city officials gave him a suitable welcome. There also he went sight-seeing and enjoyed the sights there. Attracted by the city the King, who was like Kubera, spent there two or three days. Afterwards he travelled North and reached 'Madhura' which was made holy by the feet of Lord Sri Krişṇa and was a city workshipped by millions. He took holy bath in the blue Yamuna. Travelling the length and breadth of 'Vṛndāvanam' teaching others generosity, the King made

the city holier. Finally, he arrived in Delhi before the coronation ceremony, and Lord Curzon was highly pleased. When he was indulging in visiting the important centres in Delhi, Kings from different states also arrived there. In the brightness of his aura of Kṣatriya prowess, the other kings twinkled like stars. Lord Curzon reached the hall with his wife. They heartily welcomed King Rama Varman and the other guests and the coronation ceremony of the British Emperor was performed. At this juncture our hero was awarded the special degree G.C.S.I. in the presence of all other important personalities. There is nothing surprising in the fact that Lord Curzon took personal interest in welcoming him, in arranging suitable and comfortable accommodation and in giving him a proper farewell. It showed that the viceroy was attracted by his noble qualities. Finally His Highness returned from Delhi along with Divān Paṭṭābhi Rāma Rāo".

The last part of the Canto ie, stanzas 60 to 73 described the return journey of the hero from Delhi to Cochin.

"On his way back also he travelled by special train. People were waiting for the arrival of the train and it seemed, as though they were watching a festival. Actually they were eager to see the king again. The train, whistling loudly, entered the Ernakulam Station. Did the noisy crowd frighten the train and make it cry? Getting down from the train His Highness travelled in a horse-drawn carriage, in the company of his subjects and attended by the military, through the decorated roads and entered the city. He reached home with his nephews and brothers and sat on the throne. Later he came out of the palace to receive the salute of the people assembled there. His form was something special and he had smeared his body with holy ash. He was wearing the dress of an ascetic. Seeing this people thought that he was returning after a pilgrimage from Kaśi. He arranged a 'Kalabhābhiṣekam' and 'Dīpakkāzhc̣a' for Śrī Pūrṇatrayīśa

as soon as he reached home. The he went to the senior members of his family. He showed as much love and respect for them as for his own mother. They were given the holy waters of the Ganges which, they believed, made their hearts pure. He sent for an old woman belonging to the Śūdra caste, who was his mother's personal maid and with respect, gave her what is called "Gaṅgakṣamālya". Getting this special consideration from the King, she became spell-bound. All those who saw this looked at her with admiration and began to praise the virtue of the King and the good luck of the lady. Then he went to the senior-most Queen and as a token of love he adorned her with a golden coloured saree and made her very happy with his sweet words. After all these deeds of love and respect he began to rule his state with renewed vigour and adopting new strategies."

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CANTO- VII

In stanza 1 to 15 of the Seventh canto the celebrations of the marriage ceremonies of his five nieces are described-

"By this time the young girls of the royal family had reached marriageable age. So the King turned his attention to their marriage. This good news very soon reached the people and they became extremely happy. It was as if they were enjoying the coolness of sandel wood-scented dew drops. Brāhmins were highly elated when they thought of the dowry they would get. They hoped that this amount would be sufficient to remove their poverty. Kerala Brāhmins had exclusive rights to marry the princesses. So it was natural for them to hope to become richer after such as alliance. There were five beautiful princesses to be given in marriage. Five suitable bridge grooms were selected for them. As in the case of the previous festival in the month of cinnam, for this

marriage celebration also necessary articles had to be transported from distant places. They reached the place in record time due to the benefit of the railway. The place prepared for the conduct of this royal wedding had been decorated and lighted up wonderfully. It looked like the heavenly city of Amarāvati. The sight of this city removed the grief of the people who had been eager to see the abode of Indra. The same order was followed as for the c̣ińńam, festival which had been conducted in connection with the death anniversary of the former king. This also was in the same month. The only difference was that this celebration was for six days. On one side the auspicious sound of the beating of the drum and music was rending the sky. On the other side there was the excited activity of matrimonial rites. In another place one saw the crowd of pretty damsels. The sound of devout mantras cleansed the atmosphere of all impurities. Gifts to pious Brāhmins to propitiate the gods, programmes of music and dance, tasty dinner, the crowd of revered Brāhmin scholars, and folk dances were some of the highlights of this special occasion. The Divān and other higher officials supervised the activities day and night. His Highness also was immersed in these activities forgetting even his sleep. On this occasion the ministers presented costly gifts to the rosy-cheeked beauties whose marriage ceremonies were over and who had been dressed up with veils and all kinds of adornments. This unmatched hero of our story celebrated the wedding in a commendable manner. Then he said goodbye to the local lords and Brāhmins. When everything could be accomplished as he desired, he felt great relief".

The subsequent five stanzas 16 to 20 are used for the narration of the procession in connection with the Attac̣c̣amayam Festival at Tṛppūṇithura.

"Soon the festival of Attac̣c̣amayam came. On this occasion His Highness, with his nephews and others, led a

procession through the city. At this time, he looked grand in his uniform and costly ornaments. When he was carried in a palanquin which was made of elephant tusk and adorned with gold, armed Europeans in uniforms, along with many other high officials, accompanied him. In front of this procession there walked huge elephants with decoration on the forehead shining brightly. There were uniformed soldiers on horseback. Many armed state-guards wearing shining dresses also walked on both his sides. The Divān with pompous glittering outfit went along with His Highness holding the rapier respectfully. Later His Highness went round to see all who had turned up, gave them all a hearty meal and money, and bid farewell to them."

After the 'Tiruvoṇa Festival' the hero set out on a pilgrimage to Rāmēśvara, His journey was through Madras, Mysore and Travancore. All these matters are narrated in 29 stanzas ie. 21 to 49 in the following way-

"After conducting the yearly celebrations of 'Oṇam' in a fitting manner, he decided to go to Rāmeśvaram to have a dip in the sea. The King of Travancore had invited him to visit his capital when they met in Delhi during the coronoation of the British Emperor. King Rama Varman felt that this invitation was timely, because of their mutual friendship. On an auspicious day in spring he set out for Rāmeśvaram along with his brothers and ministers. He went to Madras, in the special train to meet the Madras Governor. On the way he enjoyed the sights on the sides of the route. The virtuous Governor, Lord Aptil, welcomed the guest warmly. Taking leave of thus Governor, this philanthropist, along with his nephew named Rama Varman who was studying English there, left Madras. On the way he visited many places like the holy city of 'Śrīrangam' in Mysore. Wherever he went, people who were eager to serve such a good man came in large numbers to see him. This farsighted and prudent ruler of Cochin took holy bath in rivers, tanks

and the sea. Then he sprinkled holy water from Ganga on the idol of Siva at Rāmeśvaram. Along with his nephew and brother, he stood on the shores of the sea. Seeing this people wondered whether the sea was frightened of this great personality. After completing all the religious rites in accordance with tradition, he gave plenty of money to the priests as gifts and pleased them. Then the King with his escorts reached Venād—the heaven on earth. The King of Venād, Śrī Mūlam Tirunāl, was ready to give him a grand welcome. The 'Vañḉibhūpati' deputed his able ministers and bodyguards to make arrangements for the warm reception of Rama Varman. His Highness was thrilled to see the prosperity all around which was the sign of the splendid rule of the Trāvancore King. Then he visited the temple of "Anaṅta Padmanābha", fell at his feet and prayed. When he was going around the city with the Iḷaya Rāja, people crowded to see him. Anaṅtapuri heard about the arrival of the Mātabhupati with great interest. The honourable Stateguest was like God Subrahmṇya in power, reputation and his unique ability to alleviate the suffering of his subjects. Thus, these two rulers of the same status had a very jolly time together. Śrī Kerala Varma Valiyakōyi Tampurān, who was known as 'Kerala Kāḷidās', took this opportunity to meet the King and his nephew Parīkṣit Thampurān , so that he had a profitable and lively time discussing Malayalam literature in general. Also, Sri. A.R.Rājarāja Varma, who was known as 'Kerala Paṇini', also visited him at this juncture. The Vaidika scholars, reminding us of Agastya, who came to pay their respects were treated by King Rama Varman in a befitting way and given rich presents. He visited, along with his friends, various places like the unparalleled Śanghumugham Beach, Palaces, Fine Arts College and, other colleges and schools of Venadu. Finally, this farsighted and discerning King invited the King of Vañḉinādu to his capital Trippuṇittura and after that, took leave of him and returned to Cochin. When His Highness

reached his home-town after accepting the hearty welcome and special reception given by the Vañçiśa, the people were highly pleased and were in a state of ecstasy, he gave the retinue valuable presents offered by the King of Vañçinādu and sent them back home, and lived in his own palace very happily.”

From stanzas 52 to 62, there is a wonderful description of the Hill Palace and its surroundings.

“To the east of this city is situated an enchanting hill. Here resides Goddess Sarasvati. The hill is the playground of the Moon, the Sun and the Wind. It is veritably called ‘Kaṇakakkunnu’----- a golden hill----- and on this hill there is a place like the one where Ganga and Mānasasarass meet. Here there is a temple of God Śiva, who gave Kubera very liberally whatever he asked for. Throughout the year, the hill is covered with snow. Here reside people like Kinnarās and Devās. This is where His Highness lives along with his wife, like Śiva with his consort Parvati. So how can it be called by any name other than ‘Giri Rāja’ or the Lord of the Mountains? His highness, respected by great scholars, very much liked to live on this hill. He was a pious as Indra. Like Indra in heaven, he got everything and there was no scarcity of any kind. Living in the palace on this hill, he adopted plans to make a beautiful garden in the surrounding compound. He proved his power and wealth by making fresh water-lakes, compound walls and huge buildings around this place. The garden was made more beautiful by making lotus lakes sending out good scent, evergreen, well-maintained lawns and roads covered with creepers. Within a very short time he made the royal road suitable for cars to go very fast through it”.

The next five stanzas ie, 63 to 67 reveal the happiness of the King at the arrival of the Travancore King Śrī Mūlam Tirunal and the King of Kāśi.

‘When he was thus spending his days happily on this hill, the Vañçi King paid him a visit. They together shone like the Sun and the Moon who were to make people happy. Both of them spent a few days in the Hill Palace very happily. The Gośrī King had made all arrangements to make the stay of his guest comfortale there. In receiving the guest, he outshone the Vañçisa. Though the Vañçisa had enjoyed the warm reception given by many Kings, he had not experienced such a hearty welcome before. He thanked the Gośrībhūpati for his hospitality and returned to his capital happily with his body-guards. At this time, the King of Kaśi also visited him at his capital. He felt that King Rama Varman was the incarnation of Lord Śiva himself. After a few days, the guest returned home with his heart filled with joy, surprise and admiration towards King Rama Varman”.

In stanzas 68 and 69 the poet narrates briefly the construction of a tramway to Cochin.

“Then His Highness decided to construct a railway line from the mountain ‘Sahya’ to Cochin. This was mainly to enable people to bring good for the purpose of construction works. Pattabhi Rama Rao, knowing the decision of the King, immediately collected money and the route for the tramway was completed.”

The subsequent eleven stanzas, ie, 70 to 80 are allotted to the narration of the hunting programme conducted by the hero along with Lord Aptil, the Governor of Madras. In between there is a wonderful description of the forest and the mountain ‘Sahya’.

“After making all arrangements for a hunting programme, the King invited the Governor of Madras, Lord Aptil, who was an adept in hunting and accompanied by his attendants both went to the forest. Sahyadri was covered with thick forests even in olden days. When the sea receded, even the beach was filled with forests. King Rama Varman cleared

the forest to make it convenient for people to make their homes and converted this place into agricultural land. The peaks of this Sahyadri were in complete darkness day and night due to the thickness of the forest. Hunters at some places killed cruel animals. In other places, wild animals attacked other animals. Here some animals hid themselves in the forest, waiting for an opportunity to jump on smaller animals. There were beautiful water-falls also in this forest. Thus this forest had more than one filled, like Lord Brahman. This forest, which was filled with all kinds of animals and birds, reminded one of the stomach of Viṣṇu. Pythons were playing around here and that gave the forest the brightness of Lord Siva’s body. Seeing all these, King Rama Varman entered the forest and then it appeared as if it were full of magnificent buildings. Whether on the mountain or at sea or in the thick forest, the King’s order cannot go without effect. Lord Aptil also, accepting the King’s invitation, reached the forest for hunting. They saluted each other very affectionately and went around the forest enjoying its beauty and grandeur. They looked very different from ordinary hunters when they, wearing costly dresses and carrying pistols, tried to shoot down the fast-running animals. The forest-dwellers and the King’s servants were very alert. All of them waited upon these important personalities and named arrangements for food and other necessary articles to be served at the right time. In this was the spent a few days very happily there. When the hunting programme was over, Lord Aptil inaugurated the railway route for the tramway from Sahyadri to Cochin and after that returned to Madras”.

The main incidents narrated in the next part of the canto are the visit of the prince of wales to Madras, the retirement of Divān Paṭṭabhi Rāma Rāo and the appointment of Divān A. R. Banerjea.

“The Prince of Wales, had arrived in Madras from England by this time. Then King Rama Varman went to his

residence along with his ministers to pay homage to him. When His Highness returned home from Madras, he came to know that it was time for Divān Paṭṭabhi Rāma Rāo to retire, and he gave him a hearty send-off. Afterwards he appointed a new Divān named A.R. Banerjea. He was a scholar and a man of Justice. He accepted the appointment with joy. This Divān did whatever was possible to please the King and made the people very happy in that way.

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CANTO- VIII

The first eleven stanzas of the Eighth canto narrate the administrative reforms implemented by the hero with the help of Divān A.R. Banerjea.

'Divan A.R. Banerjea, valourous and admired by all, took every step cautiously. He consulted the King before doing everything. Only after a long deliberation did he carry out his plans. A.R. Banerjea was born as the son of a Bengali Brahmin couple in England and his education was completed there. Finally, he passed I.C.S very brilliantly and the English had a high opinion of his knowledge and they praised him to the skies. When Banerjea was appointed as Divān, King Rama Varman felt that a heavy load was off his head. Realizing the multifarious plans, the King had in his mind, the Divān acted with great discretion and in a short time the financial position of Cochin improved considerably. This Divān was so vigilant and cautious that he paid back all the debts of the Sate. The treasury was full of money from taxes collected from the subjects and the money got by selling timber. At the decision of the King, he brought in reforms in schools and hospitals, and thus he became the centre of attraction. With definite aims in mind, the Divān tried to improve the prevailing conditions in Government

Offices. The interest of the King and his subjects was always uppermost in his mind. New arrangements were made for higher education of the princes and for that purpose he made them stay in a special palace. The King was extremely happy at all these reforms. Because of careful attention, cultivation improved and Mother Earth shone brighter. She produced new grain and fruits. The Divān had previously visited many foreign countries and thus had learned a lot from his intimate experience. Making use of this knowledge, once he organized an exhibition of various things in Cochin."

Stanzas 12 to 19 describe the visit of the British Commander-in-Chief Lord Kichner, Śaṅkaraçārya of Śṛṇgeri, the King of Mysore, Godavarma Rāja of Crangannore and Kiḷḷimangalam Narayaṇan Nampūtiri.

"Hearing about the greatness of King Rama Varman, the British Commander-In-Chief Lord Kichner visited him at Cochin. He appreciated highly the welfare schemes adopted by this King and was greatly pleased. Well-meaning people will definitely wish to see goodness in others. The great preceptor Śrī Śaṅkaraçārya, who was worshipped by the whole world, also came to this State at this period. Then His Highness received and paid homage to him properly. This saintly man seeing generosity, fame, scholarship and humility combined in one person was surprised beyond words and blessed him wishing further prosperity. A combination of such human qualities in one person is something very unusual. Later on the intellectual gaint the King of Mysore too made a trip to Cochin. As the host King Rama Varman extended to the guest a warm welcome and the guest was very pleased. The Emperor ahd conferred on Śṛṇgeri Śrī Śankarāçārya and the Mysore King the title 'Mahamahōpadhyāya' at the assembly of learned men in Delhi earlier. King Rama Varman felt very happy at the visit of these two very important personalities. After the return of these two guests, Kiḷḷimangalam Narayaṇan Nampūtiri and

Śrī Godavarma Rāja of Crangannore became his friends and followers as well as his students".

The next five stanzas are used for the description of the celebration in connection with the marriage ceremonies of the hero's daughter Ammiṇi.

'Next he turned his attention to family matters. He decided to arrange the marriage of beloved daughter at Tṛssur. His daughter's name was Ammiṇi. Whether because of her sharp brain or because of her shining body her name suited her well. All who heard it remarked that she deserved such a name. In scholarship and other virtuous of mind, she followed the footsteps of her brother. Well-wishers were always happy to see both of them. All this scholars, lords, and the Emperor also rejoiced during her wedding celebrations. The ceremonies and celebrations lasted for four days and it was in 1086 M.E. it was a grand function and by conducting the marriage of this daughter, the King was very much satisfied".

Next, in a single stanza, the poet briefly mentions the introduction of water-supply: by the King.

"The broad-minded King, with the help of Divan A.R. Banerjea, installed suitable machines for pumping pure water from the River of Aluva to the city. By this water-supply, he saved those who were suffering from diseases due to the drinking of impure water."

Stanzas 26 to 33 describe the journey of the hero to Delhi to participate in the coronation ceremony of Emperor George V. in course of this description, the King of Baroda, the King of Jaipur and the King of Ratlam are also mentioned.

'While he was fully engaged in very rare welfare schemes in the State, he and his ministers were invited for the coronation ceremony of the English Emperor George V

in Delhi. The decision of George V to have his coronation in the presence of the heads of all the princely States pleased the people of India very much. So all the State rulers set out with great curiosity and enthusiasm for Delhi. The Gośrī Rāja also joined them with his attendants. The King's brother, who was the Seventh prince of the royal family and was an intellecutual, gaint, along with the King's nephew Sri Parīkṣit Tampurān, also accompanied him on the journey to Delhi. On the way the King got blessings from many saints. Listening to the prayers sung by poets and accepting the warm reception from local lords, he went by train. On the way the King of Baroda, a great scholar, went to the King's compartment with his retinue to pay homage to him. He, with his brother and nephew toured all over Baroda and studies the reforms there. After that, he was honoured by the King of Jaipur and the King of Ratlan in the same way. Finally he reached Delhi even before the Emperor's arrival.

In the eight stanzas 34 to 41 the picturesque description of Delhi occurs.

"King Rama Varman was received warmly by the Emperor's representatives there. He went round to see the progress that Delhi had made recently. The Emperor, along with his Queen, reached Delhi at the appointed time. The pair attracted the eyes of all guests as Laksmi and Lord Viṣṇu who had come down to bless the mortal world. When the Emperor, resembling both Viṣṇu and Indra, reached Delhi, more than a hundred Kings congratulated him pleasantly. Afterwards, in the majestic Durbar Hall, the respected Emperor was crowned. Along with that there was the distribution of titles to great personalities. Thus, King Rama Varman received the title G.C.I.E and his minister also got a three lettered title form the Emperor. The King was very proud and was highly elated when his minister also got the title. When His Highness received the gold medal from the Emperor in front of the assembly, all the dignitaries rejoiced

at it. Those who think of the welfare of other will never condemn those who have uniqueness of character. After completing his duties of Delhi and taking leave of the Emperor, King Rama Varman returned to his capital."

The rest of the canto, ie, stanzas 42 to 77, is allotted to the description of the return journey of the hero from Delhi after the coronation ceremonies of the Emperor, and the pleasure of his people in receiving him at the capital of his kingdom.

"On the way back to Cochin he went to the Himalayas, even though it was winter, accompanied by his attendants. The acute winter did not affect him and he looked more cheerful and contented. But during this time he fell a prey to dysentery. Just like, 'Kali' who became powerless in the presence of Parīkṣit, this sickness at last failed to conquer him. When he returned home, people greeted him with loud cheers. Received by people on the way by conferring encomiums on their leader, he returned to his state. People cheered the procession when he entered the city. When his train reached Cochin, the land looked brighter due to his presence alone. People had assembled in large numbers to see him at the Tṛssur Railway Station. So he ordered that the train must stop there, in accordance with the desire of his people. While the Sun reached the sea at dusk, the King too reached the ocean of his people. The brightness of both the Sun and the King indicated the coming prosperity and it made everyone wonderstruck. The Sun travelled in his golden chariot spreading fire and the King reached in his chariot run by fire. With 'Śleṣa Alankara' the poet establishes the fact that both the Sun and the King are of the same status. No one would describe the reception given to him by his subjects on his return, because it was indescribable. The younger princes of the royal family, lords and officers were waiting for him on the platform. When he stepped down the platform the sound of shots was heard.

Then they received the King with folded hands. When the shots sounded, horses were in a state of panic. The panic – striken elephants were almost out of control. The police were trying to push and pull the crowd to make way for His Highness. The auspicious ‘Nādasvaram’ ‘Band’ etc. were being played, and the resonant and cheerful sound appeared to announce the imminent prosperity. Saintly Brahmins hailed him carrying ‘Pūrṇakuṁbhās’. The King, sitting in the chariot drawn by four horses, moved forward with his brothers and enjoyed the sights around. When he reached the palace at Tṛśśūr, people were moving hither and tither with happiness. Flags were flying high. Scented flowers, beautiful pictures and garlands made the city of Tṛśśūr magnificent. The prayers sung by devout Brahmins rose from different parts. Sweet songs were heard on one side, and pretty damsels were dancing on another side. Thus the town was bubbling with merry-making. Looking at the people with love and kindness and blessing them sincerely, this great King entered his palace there. His Highness entertained those who came to see him with sweet words, and describes to them all the wonderful things he had seen on the way. At sunset he started for his routine evening rites and for that took bath in the pure clear water which removed all his fatigue. When the evening ablutions and prayers were over he watched the setting Sun which would please everybody. The twilight with the cool breeze which made ripples in the water and which made the jasmine blossom, along with the Moon with its heavenly rays, served the King and made him happy. Who will remain unmoved when the stars shine brightly and when the sky turns red at the dusk? Moonlight spreads on its own. Darkness is wiped off. It makes all happy. In all these factors the Moon was imitating the rays of good reputation that the King spread all around. While the moonlight spreads, the starts shine in this borrowed light in the clear sky. In the same way people of this town Tṛśśūr lighted the lamps which looked brighter than ever because

his presence. At night, the lighted lamps in his town made the people happier than the fireworks of festive occasions, because light shed by crackers would last only for a second or two. The next day he took leave of the people of Tṛśśūr and set out for the palace at Tṛppūṇittura. Thereafter, receiving the reception given by Brāhmins and others, he entered the city. Elder ladies of the royal family, seeing the King falling at their feet and hearing from him many wonderful stories, were extremely happy as if he were their own son. Some old dependents were very sad when he was away from the palace for a long time. He went to them one by one and enquired about their health and welfare and accepted their tanks cheerfully. In those days Vaidikās believed that a trip to a foreign land was a sin. So, at the bidding of the preceptors, he performed many rituals to abolish their sin. This made him doubly virtuous. After that, he worshipped Śrī Pūrṇatrayīśa with great devotion and submitted plenty of gold to him in the box kept for the purpose. Then he arranged for another festival and felt immensely relieved. Then King Rama Varman returned to the Hill Palace whose 'Lakṣmi' was in pangs of separation for some time due to the King's absence. It appeared that the Goddess tried to embrace him with her hands which were the creepers that moved in the breeze. Thus the hero lived happily in the Hill Palace with his family and then the people considered him as the real lamp that lighted the earth as a whole".

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CANTO- IX

From the beginning to the 50th stanzas, the Ninth canto is allotted to the description of various kinds of administrative reforms introduced by the King.

"In course of time, the King's greatness swelled up surprisingly. The prosperity that the state of Cochin enjoyed

was something others could not even hope for. Here the number of people who had won laurels because of their scholarship and consistent effort was very large. There were separate schools for boys and girls. There, they learned Sanskrit, Malayalam and English. Women's education prospered well. Education strengthened women and at the same time made them humble. Goddess Sarasvati had child-like innocence here. If parents are not educated properly, their children cannot hope to be cultured and broad-minded. People of this state had great insight into both administrative matters and the Vedas alike. In the schools for girls, music had an important place. This was because girls were generally adepts in all fine arts. Poets compare Literature and Music to the two breasts of Goddess Sarasvati and naturally people of this State could enjoy both of them easily. Here scholarly teachers taught well, and students also were very much interested in their studies. Distinguished people of other countries opined that it was something exceptional in this country. Thanks to the faultless education, the people became highly refined and in course of time they began to show more interest in it. There was a stigma attached to the young girls of Kerala at that time. It was that they were weaklings who could satisfy thirst for physical pleasure only. The new method of education that was introduced here wiped off this age-old scandal. Here Brāhmins lived doing their duties sincerely and punctually, because they knew that the King would not tolerate meanness and carelessness. Those who did good to others and those who did bad, both got fitting rewards in the form of presents and punishment respectively. The wrong-doers accepted the punishment meted out to them without any grumbling, because of their love and respect towards the King. Although there were a large number of officers in his service, none of them ever thought of disobeying the just King. In some countries people suffered much due to the ill-treatment of officials who were corrupt. Kings usually got into trouble when they were

carried away by gambling, hunting and women. But instead, this brave King brought all these under his control. In those days even the distinguished people had no access to the King's always, but our King never disappointed anyone who had come to the palace in the hope of seeing him. Some rulers had entrusted to their ministers the responsibility of the State and the Government and were leading a carefree life. But here, Rājarṣi Rama Varman always carried out his State affairs along with his ministers. Poor people would go to the palace daily and inform the King about their grievances personally. Very rich people also did the same this. In thus the King showed the same concern both for the rich and the poor. He had a rare skill in picking up the essentials contained in the wordy grievances and studied them with utmost care, just as a swan would easily drink pure milk from a mixture of milk and water. Some kings were partial to their friends and that was definitely bad. But as a worshipper of virtues, impartiality was an added glory to this King. His administrative skill was something unparalleled. Even people from other states, knowing about this extraordinary trait in him, came to congratulate him. The new schools started all over the State gave no Special consideration to caste or religion in the case of admission, because the King was much against such disparity. When well-dressed children and neatly-dressed young beauties, carrying books and wearing uniforms moved to the schools, it was a heavenly sight. Free dispensaries and hospitals all over the State proclaimed the King's hospitality and there even those suffering from serious diseases regained their health. Very tall, strong and beautiful Government Offices had been constructed by great adepts in architecture, and were decorated with magnificent paintings. The employees got heavenly bliss when they sat and did their work there. There had been many famous temples giving solace to the suffering millions and a large number of them were in a dilapidated condition. The King renovated them, and added

beauty to the already majestic and pompous buildings. Seeing the train passing by at scheduled time the King along with his people rejoiced. Like the clouds that fly in the wind motor cars rushed along the roads for long-distances journeys. He made arrangements for water supply by pumping water to the villages where people were miserable due to the scarcity of drinking water. There were attractive lake all over the country and the clear water in them, with the swimming swans in it, was like the King's pure reputation. In every corner of the country, his administrative ability was reflected and it brought very good results. This great celebrity was assisted by his able ministers in every matter of the State. In valour, courage, kindness, skill in work, large-heartedness and intelligence, the ministers were a kin to their master the King. It is not surprising that during his reign "Ma" Goddess Lakṣmi played around joyfully and so the kingdom got the apt name Mātabhūmi. People did their daily duties respectfully according to the opinion of the King. Then all possible calamities got frightened of the King-the man of justice and they ran away and hid. When new reforms rules and regulations came into force, no disappointment or protest affected the kingdom. Instead, good harvests mad the subjects very happy. Poverty had no place here, because the people were conscious of their duties. The Lord of Wickedness who had given great trouble for a long time, became good-natured now. Even usually very bad people get refined by the company of good people. All of a sudden, the custom that only people from outside the State would be appointed as Divān, was changed by the King. After this, many great scholars from the State held this office. Specialist Doctors in hospitals, Forest Officers for protecting the thick forests and experts in many other departments were appointed, and they rose to the expectations of the King. Scholars who had taken higher degrees in English and who were generous in nature and

well-behaves were well esteemed and given higher posts in the Government”.

From stanza 51 to the end of the canto, the King’s rare qualities and his behavior to the members of the royal family are revealed.

“When all his efforts to improve the welfare of his subjects were successful, he very pleased when they saw that His Highness had concern was the welfare and happiness of his subjects, they in turn showed their devotion to their master in many ways. The virtues that an efficient and truthful King must possess were described in the Epics, and people could see all these in the King of Mātabhūmi, the hero. There was no doubt that King Rama Varman resembled Śrī Rāma and the epic figure Naḷa in many things. But Śrī Rāma agreed to the request of Sitadevi who disred to fetch the golden deer for her. King Rama Varman did not respect such demands of his spouse. And unlike King Naḷa, he did not show any interest in gambling. In valour and efficiency King Rama Varman was as praiseworthy as ‘Kārtavīrarjuna’. But Kartavira had captured the cows belonging to a great Brāhmin Jamadagni. This King never tool: anything by force from anybody. Instead he gave cows as presents to Brahmins. He lived happily at the Hill palace on the golden mountain. In this aspect he was similar to God Indra. But there is no comparison between this ‘Gotrapōṣi’ King and the ‘Gōtrabhi’ Indra. Because of his love towards his royal family, he liked to live in Tṛppūṇittura. Also, he wanted to worship ‘Śrī Pūrṇatrayīśa’ daily. The King, who was worshipped by many, did many useful things for his family and each of the elderly ladies of the royal family considered him as her own son. His Highness also considered himself lucky in getting the opportunity to serve them. To the younger children of his family he was a god-incarnate. Students saw in him a real preceptor and his people treated him as their respectable friend who possessed all that is good

in this world. His Highness cared for one and all, enjoying the jokes of friends, giving the necessary objects for the needy, and consoling dependents in their sorrows. Female members of the royal family usually had learned only Sanskrit before his time. The King felt that it was not enough and so arranged for their education in English also. Times were changing. Accordingly, they learnt Sanskrit first and then English. They got highly educated having elderly Brāhmins who followed a new method of teaching as their tutors who followed a new method of teaching. People were happy that these highly educated ladies would bring prosperity and would leave a good legacy for the future. His brothers and his nephews achieved great success with the help of their universally approved education. They did good to the people by adopting new methods for improvement in every field. In the family of the King, there was a famous physician for snake-poison who was the King's nephew and was also named Rama Varman. The son of His Highness learnt English when he was quite young and later got higher degrees. With good education, adorned by humility and worshipped by good people, his son also was the centre of attraction. Who would not be surprised to see such a rare combination of all virtues in a single person? Another nephew, also named Rama Varman took the highest degree (M.A. Degree) which nobody had won earlier in Cochin, and this pleased the King very much. During his reign, all over the state and in the family there was prosperity and peace. The King watched it with satisfaction. Poets praised him to the skies. Such a great ruler continued to rule over the land".

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CANTO- X

The first ten stanzas of the Tenth canto (the concluding chapter) also explain certain administrative reforms introduced by the King.

"While this able and humble King was ruling over the land in consultation with his wise ministers, all troubles disappeared and the State flourished. India had an honourable place among the nations of the world. Kerala, which had been lifted up by 'Bhārgava Rāma', was specially honoured. Hearing that Mātabhūmi (Cochin) was progressing fast under the reign of King Rama Varman, even those who lived far away became very happy. From the Railway Department, from revenue as a result of the land reforms and from the Forest Department, money came from all sides and thus the treasuries were filled with money. Schools and Colleges with good teachers who knew their work and who were highly qualified and with good students were protected and given special attention by the King. He established the money order system through poet offices to send money to far-off places. Everybody rejoiced at this. The trams which brought firewood from the forests were made to run using fire and that was economically profitable to the state. To avoid the ill-treatment of the poor tenants by certain rich landlords his highness introduced certain rules and regulations to protect them, and with that, his reputation rose higher. Though the landlords had every freedom and skill to distributes the land as they liked, gradually they became less proud and began to look upon the tenants with more kindness. The construction of the Cochin Port involved several lakhs of money. For this purpose, he began to collect it earnestly."

From the eleventh stanza onwards, the celebrations arranged by the people of Cochin in connection with the 60th birthday of the King is narrated in detail. Incidentally the Tiruvātira celebration which is the birthday of Lord Siva is also described. Thus the Mahākāvya ends with the Victory (prosperitity) of the hero of the work-

"Seventeen years of golden reign had been completed when this generous King reached the age of sixty. Nobody

in this family had lived upto the age of sixty until then, and hence when he reached that age people were very happy. They arranged meetings in different places and decided to celebrate the birthday of such a celebrity in grand scale. The subjects were firm in their decision that on that day all poor people all over the state must be fed properly. They decided to make special offerings in various temples for the King's health and happiness. No ruler of his stature and scholarship had ever ruled the country and similarly nobody ever witnessed such a celebration. Some felt that a big statue of the King must be installed at a public place in memory of this great man. Different opinions from various sources like ministers, landlords and common men reached the King's ears. Many who always thought of the King's welfare were engaged in collecting funds for the function. In deciding the amount to be spent the King was like Kubera (In this stanza the poet compares the hero to the rain clouds.) when the King, who is like the rain cloud in action, wanted to shower money and gold on his subjects, they in their turn began to praise him. Thus, such a beneficial and well-designed festival was highly appreciated not only by the people of India but also by the people of Europe. The world praised him for this benevolent gesture to his subjects. By the order of ministers with the help of hundreds of Government officials, preparations for the celebration were made in the capital city. Brāhmins, scholars and ruler from other states, getting the invitation, showed great desire to come and stay here. So new buildings were constructed and decorated for their accommodation. With the rare articles which were collected from various places, and with the huge palaces, and people of various status, the city looked grand. The great savants heard the story of the King's 60^{th} Birthday arrangements with great cheer. His unique skill in handling governmental matters had attracted them. On this festive occasion 'Pūrṇavedapuri' was filled with Brāhmins of the highest order, shining with intellectual brilliance and with

the gentry. Some congratulated the King and paid their respects to him by post. Some sent their respects through able deputies. Some came and took part in the celebrations. Some came hoping to get money and some other persons came to enjoy the festivities. Yet others had their eyes on the sumptuous meals. Thus from all parts of the country, people came with their friends and relatives. The King's birthday came on the day after the birthday of Lord Siva, because the King's birth star was 'Punarvasu' (Puṇartam) and that of Lord Siva was 'Tiruvātira'. During this Tiruvatira festival, early in the morning, women leaving their husbands lying curled on their beds because of extreme cold, took their bath in cold water. While thus taking their early bath these beauties played in the water swimming and singing sweet songs. After that putting on pure white dresses they went to worship at the temples of Lord Siva. On this day as a part of the ritual, they did not take rice meals, but they did not feel any fatigue or laziness. Afterwards, they sang songs in praise of Lord Siva and danced. Beautiful curls of hair made their faces more pretty and when these girls danced at night clapping and singing sweetly the young men became more sensual and rapturous as Cupid's arrows pierced their hearts. The day after the Tiruvātira celebration, which was the birthday of Lord Siva, was the King's birthday. On this day also there were religious rites which were capable of removing all kinds of evils. The people eagerly waited for the celebration on the Punartam Day and considered it the most auspicious day. After ten days of celebration, the next dawn again saw varied good rituals and festivities. The cool breeze, which amorously patted the flowers and removed the laziness of the lovers, was enjoyed by all of them. Birds flying all around, discarding their lethargy, appeared to sing in praise of greatness of the Moon. Singers sang very sweet songs of praises and woke up the King who was sleeping comfortably. Hearing their very meaningful words pronounced in great humility and in an enjoyable way, the

King got up, performed the morning ablutions and turned his attention to the duties of the birthday. While His Highness was going to give presents to holy men, the Sun God, the eye-witness to all human activities, wiped off the cruel darkness with his untiring rays and himself came out. Then the King with his admirable personality went to the temple of Sri Purnatrayisa accompanied by his attendants. While the King who made them all happy reached the temple, people were filled with indescribable joy and devotion. The chanting of Mantras by Brahmins made the day exceptionally auspicious. The Moon rose, the water-lilies opened the petals, the lotus too opened its eyes hearing the Mantras of the Brahmins. The 'Tulabhāram' of His Highness in the temple of Pūrṇatrayiśa was with tasty plantains which looked like, a golden mountain in colour and in size. And after that along with the fruits the King surrendered himself at the feet of the Lord with great devotion. After returning to the palace, he began to distribute gifts to Brahmins for their blessings for the welfare of the land. Thus his generosity and philanthropy made him world famous. Scholars of various countries began to praise him, saying that in the matter of charity he outshone even 'Mahabali'. He gave orders to renovate the dilapidated temples and the houses of Brahmins, so that he got the blessings of both the gods, and the Brahmins simultaneously. With that his frame spread far and wide. He gave money to poor Brahmin to help them in giving their daughters in marriage. On the King's 60th Birthday, on one side a feast was going, on, and on the other musical instruments were being played. The police were parading along the royal road. A good meal was given to the poor. Many kings took part in the royal procession carrying the statue of the hero. Thus all the people participated in the celebrations in a fitting manner. After the feast and before the sunset, he went to the Hill Place in a chariot drawn by four horses. The roads were decorated with multi-coloured flags and plantains and curved arches like rainbows. Very

distinguished persons followed him in large numbers. With all these, the royal road looked more grand than the heaven of Indra. (By adopting Sleṣa the poet gives the meaning that the city Tṛppūṇittura looked on that day more heavenly than heaven itself.) with decorated elephants, very tall horses, brave policemen and students running here and there with flags in their hands, the royal procession attracted one and all alike. The military band was playing and 'Nādasvara' was heard. The deafening sound of cannon-shots rose in the air. Then the well-dressed King moved slowly, looking at the people and blessing them. The ministers and others had arrived at the Hill Palace and were waiting for the King. The King reached the decorated Assembly. It was like nectar to the people assembled there. He received the respectful greeting of ministers, emperors, representatives, other kings and officials. Afterwards he sat on the throne and was very gratified when he saw the royal court filled with his subjects and friends. Many gave him Mangaḷapatras in clear and hearty words. In return, the King gave them rewards. Then he, with his insight, promised them that he would do the needful for the welfare of his people. All the prayers were done as usual. Then in the evening, he went to the 'Panasavapyalayam' (Çakkaṁkulannara Temple) to pray to Lord Śiva. When the lights were bright in towns, sea-shores and even on mountain-tope one wonders at all the things that had been done by people for the glorification of the King. King Rama Varman was actually the Epic hero 'Raghu' himself, who had spent all his wealth for sacrifices and to give gifts to Brāhmins. For that he would get salvation".

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